The Priest

Edited By Priests For Priests

April, 1952

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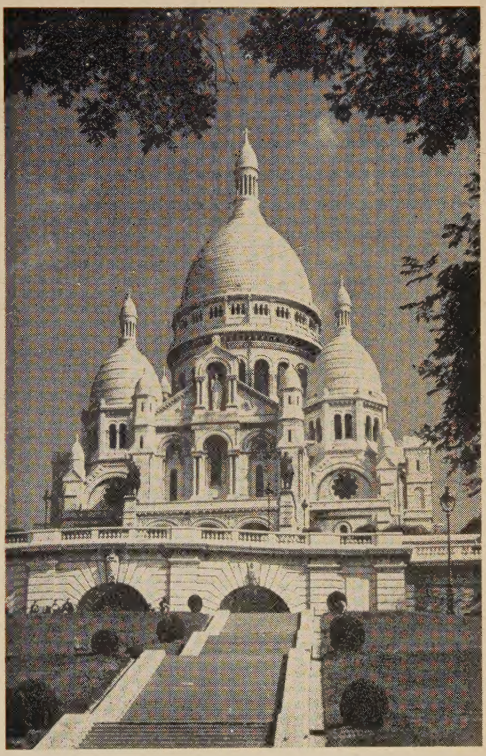

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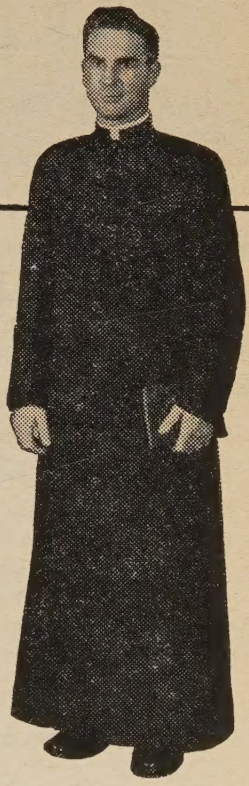

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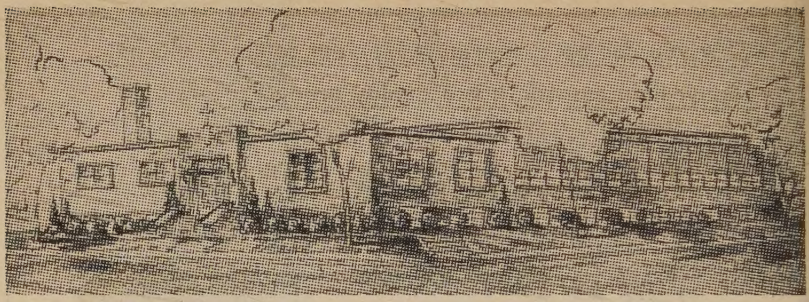

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EVERY Monday Father Cafasso held lessons in Pastoral Theology for the Junior Clergy of Turin, to acquaint them better with the practical problems of the ministry. As a young priest Don Bosco never failed to be present at them. Father Cafasso would take advantage of the presence of his former brilliant pupil by asking him now and then to take active part in the object lesson usually staged towards the end of each conference.

Generally, he would ask him to play the part of the penitent, while one of the other priests would act as confessor. Don Bosco usually impersonated some young fellow, a chimney sweep, a young bricklayer, or a lad from any of a score of typical professions among those more common in his day. And he would act his part with such admirable realism that he held his priestly audience spellbound.

One day he shocked the would-be confessor by the boldness with which he began to reel off his sins. The poor priest was unable to hide his reaction, and, "Oh, what an awful sin," he exclaimed, "that is very bad!" At this, Don Bosco, the "penitent," lowered his head and refused to utter another word. The confessor then softened his voice

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and urged him to go on with his confession. But it was of no use. The penitent persisted in his obstinate silence.

At this point Fr. Cafasso came to the rescue. Turning to the confessor, "Don't you see," he said, "that you have gone about it the wrong way? That you have upset the little fellow? You have been too harsh. You must be more gentle if you wish to win the lad's confidence." Then, turning to the penitent, he said sweetly: "Come, my son. Have you anything more to tell me? Don't be afraid, I will help you. Have you perhaps committed this sin? That? . . ."

"Yes, Father—" the "boy" replied timidly.

Then Father Cafasso continued with increasing tenderness: "And what about this other sin? I know you are anxious to rid your soul of all your sins. You want to make your peace with God real and good, don't you?"

The penitent then raised his head, now full of confidence, and looking at Father Cafasso continued: "Yes, Father, I have also committed this sin; and this, too; that, also . . . I don't mind telling you everything . . . But that priest"—pointing his finger at him —"he made me so ashamed that I would have never dared to go on."

It was at the school of St. Joseph Cafasso—the brilliant and indefatigable apostle and propagator of the gentle doctrine of St. Francis de Sales and of St. Alphonsus—that St. John Bosco learned the art of hearing confessions. This was without any doubt the most effective means, and the great secret, of his successful apostolate among the young.

THE PRIEST **APRIL, 1952** **VOL. 8, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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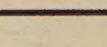

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Within the Family

OUR Father Ginder has just been appointed editor of The Catholic Choirmaster. One of the starchiest church-music publications in the country, it is published quarterly by the St. Gregory Society of America.

The organization was founded in 1913 for the promotion of better church music. First president was the Sulpician Father Dyer, American provincial at the time. Present president is also a Sulpician, John S. Selner, D.D., now teaching at St. Mary's, Baltimore.

With Cardinal Mooney and Cardinal Spellman as patrons, together with several others of the hierarchy, the Society stands as the most influential group of its type in the country. Our readers may know of its "White List," a directory of approved music, used as a norm in most of the dioceses throughout the country.

Booby-Trap

COMMENTING in The Clergy Review on the fact that brief entries in the announcement-book offer a deadly hazard to the curate who may not know how to expand them, Fr. Howell tells the story of a "certain raw curate" who announced that "On Thursday Father Titus will carry on as usual with the Children of Mary; and next week's preacher will be found hanging in the porch."

Tiffin, Ohio

A RECENT lecture engagement took us to Tiffin, Ohio, where we were delighted to have as our host Father Richard J. Gabel, pas-

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THE PATH OF LEAST RESISTANCE

FROM THE FOREGOING you can readily see that there is no reason why you should rob yourself of the success which should be yours. Remember, all you need do is to cultivate the friendship of kind-hearted Catholics outside of your own diocese, just as all these other priests did. You can easily accomplish this through the medium of the various Catholic classifications which are listed in our new PRI folder. Since it is free, why not ask for a copy?

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tor of St. Joseph's Church there. (We were also interested to note that it was the boyhood church of Dr. Motry, the canonist at Catholic University.)

Father Gabel wrote one of the most celebrated doctoral theses in the history of Catholic U.'s School of Education: "Public Funds for Church and Private Schools."

After the lecture, a number of laymen joined us in the rectory—one of the most intelligent lay-circles we have ever met. There were occasional lapses in grammar, but all the men had a sound grasp of current affairs as they touched the Church, and none of them was going off half-cocked in his ideas.

Such results are not easily come by. The pastor has had a program of adult education in force ever since he took over, with study groups meeting regularly and a forum of six or eight lectures a season. (This justified the trip as far as we were concerned. As you can well imagine, lecturing is often a discouraging, occasionally a depressing apostolate.)

Next morning, the school children sang our Mass from the pews. Although they were only in the grades, the youngsters chanted all of the Proper from their Missals, sang a simple chant Mass, and gave the responses and "Deo gratias" in the ferial tone—as was proper for the day. Father Gabel told us the children have mastered many of the common propers and are prepared to sing them note for note when the occasion calls for it.

What impressed us most were

If you are attending the National Catholic Educational Association convention in Kansas City (April 15-18), be sure to stop in and see us. Our booth numbers are 156-158. We have for our visitors this year a little gift that is quite unique—*Geo. A. Pflaum, Publisher, Inc., 38 W. 5th St., Dayton 2, Ohio*—publisher of the *School* MESSENGERS, the *Confraternity* MESSENGERS and TREASURE CHEST.

the railings of communicants—so many that the pastor had to come out and help—on a pre-Lenten weekday! All of which indicates a vigorous parish life.

Town House

FELLOW stepped into a cab at Grand Central last week and asked to be driven to the First Church of Christ.

After a few minutes of midtown driving, the cab pulled up in front of St. Patrick's.

"I said 'The First Church of Christ.'"

"Listen, bud," the cabbie replied, pointing to the Cathedral, "if He's in town, He's in there!"

As So Many Doves . . .

ONE of our oldest pastors drove through a red light the other day and was pulled over to the curb by John Law.

"Sorry, Father," the officer said, a little sheepishly, "I'll have to see your license."

Father fumbled desperately in an inner pocket and finally, triumphantly, fished out a suspiciously beaten-up little pasteboard.

"Why, Father," the officer said in a reproachful voice, "this license is fourteen years old!"

"Well," snapped the old man, "if I was able to drive in 1938, I guess it's logical to suppose I still have the knack, isn't it?"

* * *

Another pastor, similarly superannuated, was letting his church slip slowly downhill. His weekend help, unable to bear the situation any longer, came charging into the old man's study one Sunday morning.

"Father," he burst out, "I think you should know that your wine-closet is full of flies. In fact, one of them fell into the cup this morning while I was preparing the elements!"

"Imagine that!" said the pastor, with a look of blissful and unfeigned innocence, "flies in January!"

* * *

But one of our favorites concerns the 86-year-old who was rushed to the hospital with pneumonia. Grisel and just plain cussedness conspired to pull the old boy through. After the crisis had passed, his assistant opened the trap in the oxygen tent.

"You almost died, Father," he whispered.

"Guess I did," the old man puffed. "Certainly a lesson to me . . . after this . . . complete check-up . . . at least once every five years . . ."

* * *

Which reminds us that not too long ago, while the whole country was watching the death throes of a prominent cleric, our magazine got a subscription from said priest. A postscript by his secretary said that it had been personally ordered by the patient. And it was a three-year subscription!

The Other Side of It

FAR be it from us to drag our heels on the current move toward instructing converts in classes, but there are difficulties.

We have one militant and utterly witless female in our current group who does her best to turn the lecture into a dialogue between her-

Continued on page 304

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Capital Outlook

by

Msgr. Thomas J. McCarthy

★ ★ ★ ★ ★

THOMAS SUGRUE: Thomas Sugrue recently wrote two articles for the Christian Herald concerning the Catholic Church in American life. The articles, distorted and biased in content were reprinted in substance by Time magazine. Now Harper and Brothers has announced that they will publish the articles along with an introduction in book form. Publication date is March 19 and the selling price is $1.00. This announcement has already prompted the Christian Century to call the book "the dollar buy of the year." The Pulpit Book Club has also chosen the book as its "book of the month" for April. Accordingly the book club will make copies available to all ministers and preachers in the United States.

Professor James M. O'Neill's book "Catholicism and American Freedom" will also be published by Harper on March 26. Professor O'Neill's book is an effective rebuttal of many of the charges made by Paul Blanshard against the Church. There is special emphasis on debunking Blanshard's "scholarship."

Harper reports that it will conduct a vigorous campaign on behalf of O'Neill's book and that advance sales even before the publishing date was announced have reached over 8,000 copies.

THEY'RE STILL AT IT: The old saying "any port in a storm" seems to apply to certain Protestant groups who will stoop to any level in their attempt to heap discredit on the Church. The latest case in point is the continuing circulation given a completely scurrilous and false letter by certain Protestant groups, most notably by Rev. Harvey Springer from his "tabernacle" in Denver.

Rev. Angelo Di Domenica who publishes a Baptist magazine, "La Aurora" in Pennsylvania, is circulating a "letter" supposedly written by a Catholic priest, "Rev. Patrick Henry O'Brien." The letter purports to be a listing of Catholic aspirations for the future of our country. In fact, a check of the Catholic Directory shows there is no priest by that name in the United States. A letter from the chancery at Rochester, N. Y., the diocese from which the priest was supposed to have come, also shows no record at all of him.

It is certainly a reflection on the attitude of fair play, if not the intelligence of Rev. Domenica and his colleagues to have circulated so explosive a letter without first having checked its authenticity. A short letter to the Chancery of the alleged priest's diocese could easily have established the fact that Rev. Patrick Henry O'Brien did not exist. A check of the Catholic Directory would have revealed the same information. Instead of complying with these normal editorial restraints Domenica immediately went off into print spreading spurious information as if it were authentic. Domenica, by the way, is not an "ex-priest" as some reports have made him out to be. He is a baptized Roman Catholic

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who has fallen away from the Church and is now a Baptist.

The following is the text of the bogus "O'Brien Letter."

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"We elected our worthy President by the greatest majority ever recorded in history. We are going to have our laws made and enforced according to the Holy See, and the Popes and the canon law of the Papal throne. Our entire social structure must be built on that basis. Our educational laws must be constructed to the end that atheism, the red peril of totalitarianism, Protestantism, communism, socialism, and all other like ilk and stamp be driven from this fair land.

"The cross was planted on our shore by staunch Roman Catholics. This land belongs to us by every right. Long enough we have compromised on every important question. Now we demand what is really ours, and we are going to have it. We will support our President in every way to obtain it, peacefully, honestly, if we may. If necessary, we are ready to fight and die for it.

"We want Cabinet members, children of the Holy Mother Church, holding important positions in the entire structure of our government.

"We control America and we do not propose to stop until America, or Americans, are genuinely Roman Catholic and remain so. God help us."

* * *

THE LUTHERAN HOUR: The Missouri Synod of the Lutheran Church in America whose members number approximately one-fifteenth the number of Catholics in the United States has called upon Lutherans to sustain the work of the Lutheran Hour which is broadcast all over the world. The Lutheran Hour News in its Lent-Easter edition exhorted Lutherans to match their past enthusiasm by sustaining the broadcasts which are beamed over 1100 stations in thirty-six languages to fifty-five countries.

The Lutheran Hour requires an expenditure of $27,000 weekly for a year outlay of $1,400,000. Lutherans, who fully realize the value of radio as a propaganda medium, have supported the Lutheran Hour and its work of spreading the Lutheran message.

It certainly should give American Catholics cause to examine their conscience to see a religious group one-fifteenth their number give so generously to a propaganda effort. Do we American Catholics support the propagation of the Catholic Faith as vigorously?

* * *

INDIANAPOLIS KNIGHTS OF COLUMBUS CONVERT WORK: We mentioned to our readers the work of the Indianapolis Council 437 Knights of Columbus in sponsoring an extremely interesting series of Catholic advertisements designed to stimulate interest in

the Faith among our non-Catholic neighbors. The work was coordinated by Mark Gross, an advertising executive and himself a convert. Mr. Gross' idea was that non-Catholics should be approached in a personal way and by men and women who themselves had joined the Church in adult life. His plan was to have converts, because it was felt they knew the mind of non-Catholics better, help the conversion of others.

We are happy to report that the first results of the new advertising campaign are in, and they are wonderfully encouraging. This "new approach" to Catholic advertising planned and prepared by Mark Gross and Associates of Indianapolis, and screened by such leading converts as Clare Boothe Luce, Katherine Burton, Avery Dulles and others has made remarkable strides. The new series of newspaper advertisements pulled 13½ times more weekly inquiries about the Church in the first 36 weeks of the experiment than did identical ads, identically placed throughout the preceding five years.

* * *

DISILLUSIONED: The Christian Advocate for January 17, 1952 had a shocking piece entitled "He was disillusioned about Catholicism." The author, Virgil A. Kraft, is director of Chapel House at the University of Chicago. Beginning with these words "I am convinced . . . that . . . the Roman Catholic Church . . . must be destroyed," Kraft proceeds to tell the "story" of how a young medical student married to a Catholic girl arrives at the conclusion reached in the opening quotation.

Very cleverly embellishing his own prejudices within the direct quotes he ascribes to his "medical student," Kraft relates the "tragedy" of this "mixed marriage" ruined because of the "ridiculous recalcitrance of Rome."

It certainly is a reflection on the editorial judgment of the Advocate, the official organ of the Methodist church to have printed this obviously twisted and distorted account. One might well imagine the reaction in Protestant circles if a reputable Catholic magazine stooped to this journalistic level and published a story which began "I am convinced . . . that . . . the Protestant churches . . . must be destroyed." Even the quotation marks would not minimize the effect.

Kraft retells this story of a medical student and his Catholic wife. " 'At first (the student told Kraft), her Catholicism didn't bother me. Religion never has meant very much in my life. I have considered one church as good as another.

" 'Being a freethinker and a scientist, it seemed clear to me that there is much in the Roman Catholic faith which is infantile, superstitious, and pagan; but as long as it helps people, I see no reason to change that religion . . .

" 'As I said, at first my wife's Catholicism didn't bother me. She let me do whatever I wanted to do on Sunday, never insisted that I go to church with her, and we never argued religion.' "

The first break came, we learn from Kraft, during the time their first baby was being baptized. Resentment against the Church began because the medical student felt

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ecclesiastical candles

carry the imprint of quality and service

Skilled craftsmanship and trained representatives . . . supported by modern manufacturing methods, prime materials, and careful management . . . insure the delivery of quality and service at outstanding values.

Candles of Character

MACK-MILLER CANDLE CO., INC., Syracuse 1, N. Y.
New York • Chicago • Boston • New Orleans • Los Angeles

The Priest

Vol. VIII APRIL, 1952 No. 4

Editorial Comment

Labor Revolution in Germany?

GERMANY today is beginning a social experiment which many will consider revolutionary. On April 11, 1951, a law was passed to give labor joint control, with management, of the coal, iron, and steel industries. The law went into effect as of January, 1952. Furthermore, German labor plans to extend such control into practically every sphere of industry.

This development has a twofold interest for readers of The Priest. In the first place, history shows that European social experiments ultimately affect American thinking. With the great interest in Europe now existing, the influence may be felt sooner rather than later. Then, as a second consideration, there is the fact that Catholic opinion had much to do with the passage of the law. Will American Catholic thinkers follow a similar pattern?

Co-determination as a fact is not entirely new in Germany. The present law is based on a pattern set under Allied military and civil control regulations. Labor has actually had a share in management in the steel industry for several years now. Moreover, state labor laws in Germany provide for works councils in each plant. Under most of the laws, the councils have the right to be consulted on various managerial decisions in social, personnel, and economic matters. Some of the laws even give them veto rights, subject to arbitration or labor-court action, in regard to certain management decisions.

The pattern for heavy industry, however, differs sharply from the works council laws. Under the state rules, labor and management keep their separate identities in the firm, although they must consult on some matters. But for iron, coal, and steel, labor sits on the board of directors. It has a voice in appointing the personnel director on a firm's executive board. Thus, in theory, labor has an

equal voice with stockholders in appointing the top management of a company.

In these industries there will normally be an eleven-man board of directors. Five are appointed by management and five by labor. The ten are supposed to agree upon a neutral eleventh man. If they do not reach agreement, after an extremely complex legal process the stockholders may pick the deciding director. This final compromise was reached as an inducement to badly needed foreign capital.

Such is the picture in a very brief form. But even such a sketchy treatment is bound to provoke questions. How did it happen? Where is it going? What is the attitude of the Church? What effect may co-determination have on American labor? American Catholics? It may be useful to give at least tentative answers to these questions.

There are many reasons given for German labor's drive for equality. Two, however, seem to be most valid. First is the fact that labor in Germany, as in the rest of Europe, is intensely political in its viewpoint. For various historical reasons it feels that it will be strong to the extent that it has an effective voice in government. In the past, concentrated economic power has meant effective political power. The Ruhr barons and the bankers were forces of great influence in pre-Hitler Germany. Labor is determined to share this power.

Into the Ruling Caste

A second reason stems from the caste system so deeply entrenched in German social consciousness. Wealth, learning, and position confer a prestige in the German culture which Americans find hard to realize. Hence any drive for the dignity of man, any insistence upon basic equality, must involve some structural changes. Labor wishes to be formally absorbed into the ruling caste.

These are the root reasons for co-determination. Some favor (or oppose) it as a step towards socialization. Others favor (or oppose) it as a substitute for socialism. Practically nobody claims that it will help the economic status of German workers. Nor does labor seriously claim that it will help German industry. The entire background of discussion differs from any similar problems in American industry.

Different as it is, there is little disagreement as to its immediate future in Germany. Friends and foes alike agree that it will spread, in one form or other, to the whole economy. After that there is little agreement. Some argue, because of the socialist nature of German unionism, that the next step will be socialization. Others claim, be-

cause of the topheavy bureaucracy in the labor movement, that management will end up controlling both industry and the unions. To date this latter result has been more evident. Labor has not effectively influenced policies under Allied control laws; yet it had to defend such policies as its own in union meetings.

If co-determination backfires into management control over unions, a possible result would be a Communist resurgence in the labor movement. The failure of labor to fight for higher living standards is grist for the Communist propaganda mills. The Reds are already well entrenched on the local level in many industries. American experience suggests that an aloof top union leadership may soon find itself undercut and without followers.

How Does the Church Stand?

In the light of the complexity of this issue, what is the stand of the Catholic Church in Germany? (The Protestant Churches are much more conservative than the Catholic on social matters.) It is safe to say that German Catholics — employers and workers alike—favor some form of co-determination. Both groups oppose the centralizing tendencies of present and proposed laws. The labor movement wants central labor control of labor directors in all industries. Church groups insist that such directors be appointed by the workers in the company concerned.

Company employers tend to oppose labor equality on the board of directors. They offer one-third representation. They also oppose co-determination on basic economic issues, but would grant it for social and personnel matters. But they are anxious to put the Church's social teaching into practice. They wish to raise the status of labor and grant some form of participation in management, profits, and ownership.

Catholic labor groups wish full equality and full co-determination. They hold this position in spite of the strong statement of Pope Pius XII on June 3, 1950. They argue that the Pope merely attacked extreme positions on the matter. He denied that co-determination was a natural right. He likewise emphasized the dangers of centralized control by groups outside the plant. But many German Catholic leaders do not feel that the Pope has excluded the principle of co-determination by law, as a requirement of social justice under present conditions. They consider it a prudent measure for enhancing the dignity and equality of the laborer.

This observer spent three months in Germany studying this problem and another month getting opinion elsewhere in Europe. His own preconceived ideas were in opposition to co-

determination. But as a matter of factual reporting, it must be noted that only a small minority of Catholic thinkers in Germany oppose the principle of co-determination. The same observation can be made, with the qualification that fewer interviews were possible, for Catholic thinkers elsewhere in Western Europe.

In spite of the impressive forces behind co-determination in Germany, it is presently unlikely that these ideas will be adopted by the American labor movement. American labor is generally opposed to this development. Some leaders here have publicly condemned it. Others have given it support for political reasons, but are privately opposed.

No Part of Management

The reasons for American labor indifference vary. More traditional leaders want no part of management. They are willing to let capital manage the firm, while they concentrate upon labor's claims. By contrast, a progressive faction in the labor movement here would be interested in sharing some of management's activities. But even this group wishes to keep structural independence. Moreover, they would stress day-by-day plant problems as the main focus of partnership; whereas the German stress is rather on major policy decisions on basic matters.

Furthermore, there is a trend in American industry which undercuts any tendency towards structural partnership for labor. This is the movement towards consultation, communication, and labor - management cooperation on a voluntary but organized basis at the factory level. Many firms now believe that a working partnership with labor is the best method for securing a productive working team. Thus, labor is given voluntarily a status which the Germans would secure by law—and this without affecting the chain of authority necessary for efficient operation.

It is unlikely that American Catholic social thinkers will follow their German counterparts and emphasize co-determination by law as a means for securing a better status for labor. Since we are dealing with prudential measures to secure certain ends, it is probable that the same realities which affect the thinking of secular American groups will also mold Catholic thinking. Nor should the papal program for labor-management participation in "industry councils" enter into this problem. As the present Holy Father pointed out in June, 1950, this program calls for co-operation on the basis of equality on the higher levels of the economy. But it does not as such affect the company or plant level. Co-operation in the lower stages, of course, is a useful first step toward industry councils. But they are not the same thing.

As a concluding thought, we might note a world-wide trend towards enhancing the status of labor. Labor wants good living

standards, but it also desires conditions wherein the dignity of the individual is fully recognized. It is better to work out such arrangements in a voluntary and gradual fashion. If such is achieved here, we need not fear that the German pattern will be imported into the United States.

—J. F. C.

Living Made Easy

Mr. and Mrs. Murphy's married life had been a happy one until Uncle Paddy came home from America to live with them, and then it almost went on the rocks.

For ten weary years he lived with them. Unreasonable at all times, crotchety, and demanding what he considered to be his avuncular rights, he was always the first one at the table; and even before retiring to bed at night he would demand a sizeable meal. He was never known to treat the children, even on their birthdays. "Take, but don't give," was his motto.

Then one winter's day the old man caught pneumonia and died. On the way back from the churchyard Mr. Murphy told his wife that he had a confession to make.

"Darling," he said, "if I didn't love you so much, I don't think I could have stood having your Uncle Paddy in the house all that time."

His wife looked at him incredulously. **"My Uncle Paddy!" she cried. "Why, I always thought he was your Uncle Paddy!"**

—Liam Riordan in the Irish Catholic.

Types of Church-Goers

A hotel clerk in New York not long ago got confidential with a friend of ours who was visiting there, and told him how it was a necessary part of his job to learn the time of Sunday Masses in nearby Catholic churches.

"It's this way," the man said. "When a guest calls up and asks: 'What time and where can I get to church?' I know he's a Catholic, and tell him the time of the nearest Mass. When a guest asks: 'Where is Reverend Fosdick preaching?' or 'Where is there a good sermon today?' I know he's not a Catholic, and string off a list of places where the titles of sermons seem interesting. Catholics go to church as part of their duty; a great many non-Catholics go because it is part of 'doing' New York."

—The Liguorian.

Interracial Marriage

V. Rev. Joseph F. Doherty, S.T.D.

Has the State the right to forbid them?

INTERRACIAL marriage, as its infrequency of occurrence in the United States of America indicates, is not a significant phase of American life. It seems true that minority racial groups are as uninterested in fostering interracial marriages as is the majority white group. It is also true that there is no important influence at work positively advocating the mixture of races by marriage. The question may be asked, why then is so much attention paid to it?

Marriage is, without doubt, the most intimate social relationship experienced by man. It has become a symbol of group solidarity; the stronghold to be guarded at any price. Thus, in one sense, interracial marriage with its associated problems *is* the race problem. In fact, marriage generally implies a social equality of parties. When interracial marriage is permitted, a certain basic equality is admitted, but not all are ready to admit this basic equality when other races are involved.

The avenues leading to a sane and sound evaluation of the problems presented by interracial marriage have been blocked in part by the aberrations of Racism: the theory that one ethnic group is condemned by the laws of nature to hereditary inferiority and another group is marked off as hereditarily superior. Its corollary maintains that the hope of civilization is in keeping one race pure and eliminating the so-called inferior group, or keeping it segregated. The term *race* is used as the classification of large groups of mankind based on traits which are hereditary.

Free from all sympathy with racists, Holy Mother the Church, to paraphrase the words of Pope Pius XII, proclaims to all Her sons, scattered over the world, that the spirit, the teaching, and the work of the Church can never be other than that which St. Paul preached: "putting on the new (man), him who is renewed unto knowledge, according to the image of Him that created him. There is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all" (Colossians, iii, 10, 11).

Surely, an organization cannot make such claims in the muddled world of today and then, ostrich-like, bury its head in the sands of indifference and hear no evil. The Church has never done so. Time and again she has insisted on the essential

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Monsignor Doherty is Chancellor of the Camden Diocese.

worth of man. The condemnation of Racism by Pope Pius XI is only one of such insistences. Social legislation, therefore, which smacks of a condemned racist doctrine—namely, preservation of "purity of race"—is at a tremendous disadvantage in proving its claim to being just law. The Catholic Church is entirely out of sympathy with such legislation. No reasonable justification can be claimed for the deprivation, merely on the basis of difference of race, of the fundamental right to marry according to one's own choice.

Despite the fact that laws forbidding interracial marriage are in force in twenty-nine states of the United States, one will look long and hard to find sufficient reason to justify them on any basis that is not questionable.

The Church Does Not Forbid Such Marriages

The Roman Catholic Church, on the other hand, in no wise forbids interracial marriage as such. The Apostolic See alone can establish impediments to marriage for the baptized. The Apostolic See alone authentically interprets the divine law insofar as it establishes impediments to marriage. The Universal Church, however, places no obstacle to interracial marriage. It may not be argued that since this has been mainly a local problem it would be left to the local Church authorities to legislate upon it.

On the contrary, it must be denied that the Apostolic See or the local Ordinaries would be indifferent to moral problems in any given locality. If one will consult the acts and decrees of the Plenary Councils of Baltimore, the First Plenary Council of Latin America, the first four Provincial Councils of Quito, or the Archdiocesan Synod of Santiago in Cuba of 1680, no law will be found forbidding such marriages. These Councils and Synods are mentioned because they represent localities where the mixture of races has and does exist on a large scale.

Interracial marriage may also be considered in the light of the right to marry according to one's own choice. The right to marry the person of one's own choice means that there should be freedom to marry this particular person of one's own choice regardless of race, and it is understood, to have children by this particular person. Its importance as a natural human right, therefore, is not to be underestimated.

There are, of course, certain obvious limits to this freedom of choice. Reason imposes many limits as well as the positive divine law. Neither the natural law nor divine positive law sets up any impediment to marriage based on mere difference of race.

Unjust Restrictions In The Civil Code

Morally considered, entrance upon an interracial marriage is

in itself a good act. *In general,* to enter upon marriage is in itself a morally good act. Difference of color or race may be present in a particular marriage. This difference is, however, no more than an accidental concomitant. Hence, it does not change the primary moral goodness of entering upon marriage. It has been intimated above that the present writer is convinced that the laws of the various states in the United States which forbid interracial marriage are unjust. This conviction is based upon several considerations.

First, there is no equitable proportion between the good effect that may be claimed for these laws and the resulting loss of benefits to the individual and to society, stemming from the deprivation of the fundamental human right to marry the person of one's own choice. One such benefit is sacramental grace in the case of baptized persons.

Second, if the desired effect of the laws is the advantage of any one particular group (for example, the white group), this advantage is not for the *common* good. Laws demand some reference to the *common* good, not merely to the good of a particular racial group.

Third, if the effect desired is the preservation of public order through the avoidance of racial disturbances, this would be a common good. But it is a common good that rests on such weak presumptions that it is practically baseless. There are only one or two recorded instances in the last 150 years in the United States when interracial marriage is alleged to have been the cause of the disturbance.

These laws seem to be somewhat superfluous and exceedingly severe adjuncts to public opinion which would be sufficient deterrent and has proved to be sufficient deterrent to such marriages. Even in such states where they have been allowed by law, the number of interracial marriages is insignificant.

Race Is An Accidental

If the desired effect of these laws is claimed to be the protection of the rights of others, this is an unfounded claim. Race is not the basis of natural rights nor can it be the basis for the deprivation of natural rights. Neither cephalic index nor pigmentary characteristics vest men with rights. Human rights are founded in the human person and his needs, not in some accidental difference among men, not in race. A person does not have rights because he is a white man, yellow man, or black man. He has rights because he is a *person,* a rational being, a spiritual as well as corporal entity with an ultimate destiny.

The free exercise of rights is necessary if man is to achieve

his ultimate destiny for the simple reason that rights are founded in the needs of the person. No whimsical nor pretended motivation of the State is sufficient reason for depriving any person or group of persons of the fundamental personal right to marry the person of his or her own choice. These laws have failed to achieve their main objective, that is, to prevent the mixture of races, but have encouraged concubinage, deprived many persons of the opportunity to enjoy the legal and property rights which would follow from the marriage contract had they been allowed to form it, and have perpetuated interracial conflict.

One reputable scientist, Herskovits, claimed that about seventy per cent of Negroes manifest mixture with whites. The great number of mulattoes in this country is evidence of liaison. Although many liaisons were perfectly lawful, legitimate marriage is not possible in the majority of states. This argues concubinage of some sort. The laws have perpetuated interracial conflict because they have implicity denied that that social equality exists which is the basis of marriage and all other social intercourse.

To base these laws on difference of race alone is contrary to Christian teaching on such matters. Christianity preaches the essential equality of all men. These laws forbid without a just and proportionate reason one form of social intercourse that is a manifestation of this essential equality of all men regardless of race.

The Holy Roman Catholic Church has never prohibited her subjects from entering upon such marriages. Where such prohibitions have existed, she has deplored them and maintained that mere difference of race alone cannot justly form the basis of such a general prohibition.

The State Of California

At least one state has invalidated such a law. On October 28, 1948, the Supreme Court of the State of California denied the petition for rehearing of the respondent in Perez vs. Lippold (32 Advance California Reports 757). The majority held sections 60 and 69 of the Civil Code of the State of California prohibiting marriages between white persons and members of certain racial groups invalid, as violative of the equal protection clause of the federal Constitution and as being too vague and uncertain to constitute a valid regulation. The petitioners in this case were both Catholics and contended that the laws interfered with the practice of their religion.

The court, although divided 4-3, held the following principles: The right to marry is the right of individuals, not of racial groups. The essence of the

right to marry is freedom to join in marriage with the person of one's own choice. A segregation statute for marriage necessarily impairs the right to marry.

In short, there is little to uphold the validity of the laws against interracial marriage. However, this is not to say that in every instance this type of marriage should be encouraged. It is true that the Church, ever a loving Mother, customarily discourages her children from contracting marriages which may involve disadvantage to the offspring, and to this end is disposed to support, within the limits of the divine law, the dispositions of the civil authorities which tend toward the attainment of this worthy purpose. There are many moral and social reasons for such an attitude. *But the Church suggests, admonishes, persuades; she does not impose or forbid.*

When two Catholics of different races desire to contract marriage and present themselves to her free from any canonical impediment, Holy Mother the Church cannot just by reason of the difference of race, deny her official assistance. Her sanctifying mission and those rights which God has given and the Church recognizes for all her children without distinction, demand this. A general and absolute prohibition of marriage, based on difference of race alone, is in opposition to the doctrine and laws of the Church.

Certain opinions have been advanced above. These opinions are not to be taken as an invitation to violate the civil laws in states where anti-miscegenation laws are in effect. The practical application of these opinions, advanced as those of a private theologian, must be in accord with the virtues of charity and prudence. The opinions must not be understood as an unqualified advocacy of miscegenation, but merely as attempts to state the transcendency of personal rights in this particular situation.

Thus, if a case arose involving the bond of an interracial marriage in which the Catholic Church were involved, e.g., the case of a non-baptized person about to enter the Catholic Church and desiring some authoritative statement on the validity of his interracial marriage contracted in contravention of the state laws, this case should be referred to the judgment of the Holy See.

Old Instrument, New Use

"If anyone sees children in the district using our organ pipes as trumpets or peashooters, we should be very grateful if they would return them." This was an advertised appeal by Rev. D. F. Strudwick, vicar of St. Lukes, Southeast London.

From an Ordinand to His First Pastor

Sine nomine

A dean looks toward parish work

WE have never met; but we soon might. This spring I will be ordained a priest and might well be sent to you as your curate. That is why I am writing this letter.

You know, Father, pastors have a terrible reputation in pastoral theology classes. (Please pardon my frankness.) Oftentimes you are pictured as a "grouch." Yet I cannot quite complete the picture, since the many pastors I know are anything but "grouches." Let me give you an idea of this reputation you have. The standard story urging us to obey our pastor takes place on Christmas day. The pastor insists that we say our Mass in black vestments—and we are told to acquiesce.

You are often, too, pictured as a great lover of silent meals or as one who prolongs meals far beyond the time demanded by the quantity of food. We are told that some pastors give us all the work to do; while others, strangely enough, demand nothing—and simply ignore us. Your housekeeper often receives the title "first assistant" and if your fancy runs to hunting, even the dog is just a step ahead of the new curate. In short, the whole course is blended with the psychology of getting along with our pastors-to-be. In time I will learn the truth of all these little "libels," but for the present they matter little.

My attitude will not change, Father. I come to you as your *assistant*. My chief aim and only ambition is to help you win *your* flock to Christ. I often reflect and meditate on that word assistant, and fully realize it means—a helper. I also realize (thanks to pastoral) the extent of an assistant's privileges—they don't exist. I am told (repeatedly) that my only privilege will be to Christian burial; and that comes by reason of my being a Christian and not an assistant. You see, Father, I know my place; it is just a question of keeping it.

Since, then, you know that I will not try to alienate your flock from you, nor attempt to usurp your privileges, our task should be much easier. It is my job to help you; but what of your job? You are to be my pastor, my shepherd and guide in the priesthood. All I ask and desire is that you teach me to be a good priest. Correct me, warn me, threaten me, punish me when necessary, but please, Father, teach me.

Teach me to bridge the gap between seminary and parish

The writer has since been ordained and, we trust, has found his first pastor no "leo rugiens."

life; teach me the road of parochial sanctity; teach me to improve my sermons, to hear confessions better, to love the sick, to handle "tough" cases. In fine, show me how to be the assistant that Christ, the Bishop, and you want me to be. All these things will not come with practice unless you guide that practice. For practice only makes a thing permanent; while perfect practice makes perfect. It is your job to perfect this practice.

From Theory To Practice

My mind is filled with technical knowledge. I can rattle off the impediments to marriage, correct the scrupulous penitent, spot the recidivist, fill out marriage forms, and judge an integral confession. All of this on paper and in theory. That first month in the box and in the parlor will require much more than this. When cases are translated from Titius and Caia into real flesh and blood—into Henrys and Helens, Roberts and Ritas—then you can help me far more than my Code or any volume of Noldin or Tanquerey.

It is then I will appreciate your help. Please show me the proper shortcuts, the priestly decorum for parlor and confessional and all those little lessons your priestly years have taught you. If I resent your help, correct me; if I am too proud, too irresponsible, or too self-confident, instill in me the parochial humility, responsibility, and docility I lack.

I can hardly wait to meet you, Father; I have waited many years for the opportunity. During these past twelve years you and your parishioners have come to my mind many times when at prayer. I frequently remember *your* people to God—especially those who will come to me for confession, baptism, matrimony, or even burial. I pray for the sick in your parish, for the sisters in your school, and for all the lads and lassies behind the desks; and I never forget your "other sheep" whom I hope we can bring to Christ.

It will not be long now before you will no longer be the "leo rugiens" pictured as the "Parochus" in our pastoral class—but Father Z in the flesh. I hope you will consider these few thoughts in the meantime, since on your reaction might well depend the salvation of many souls—even yours and mine.

In Medio Stat Virtus

It is said that the great actor, Junius Brutus Booth, took up Buddhism and developed so great a horror of inflicting death that he would burst into tears if someone killed a fly or stepped on a worm.

He had ten children. One of them, John Wilkes Booth, killed Abraham Lincoln.

A Sermon They'll Never Forget

Explaining the Mass for your congregation

Kurt Steinhart

DO the people in your church cough and sneeze during your Sunday sermons?

Do they gaze around the church at Mass as if the altar and the priest sacrificing there did not exist?

Do many members of your congregation slip in at the Credo or while you are making the announcements?

Do you see many others easing out the back door when you turn for the Last Blessing?

Do you ever sense that lots of Catholics at Mass are not paying attention to your sermon, and that consequently they do not remember what you said from one Sunday to the next?

Is attendance at Sunday Mass decreasing?

If all this is not the case at your church, then we thank God with you that you have been so blessed.

If it is, then perhaps your parish is similar to the mission church we refer to, only ours is probably worse. Or, more correctly, *was* worse, for there have been some changes made — changes for the better, so that today in that same mission church there is little coughing, sneezing, late-coming, or early-easing out. And attendance is growing.

The instruction technique we used is so simple and self-evident that its very forcefulness had not struck us before. We reasoned this way: our people are not profiting from their Sunday Mass because they do not know enough about or appreciate the Mass, *yet in an appreciation of the Mass lies the key to reforming the spiritual lives of our parishioners.*

The Holy Sacrifice of the Mass is the most sublime act of worship man can possibly make to God. It is the heart of the Liturgy. It is overflowing with graces. Why not, therefore, tell all this to the people and show them how to drink in these life-giving graces?

The problem was: How?

And the answer we found was: *Teach them while the sacrifice is happening!*

We had no quarrel with sermons on the Mass but we wanted to rivet the attention of every eye on the altar while Mass was going on. Once we had established the realization of what mighty action was taking place, they could fall into more complete participation in and understanding of the sublime mysteries of Redemption re-enacted for each one through the Mass itself and through the subtle influence of the liturgical seasons.

Ocular Demonstration

Our parishioners were quite startled that first Sunday when,

instead of coming out on the altar fully vested to begin Mass, Father stepped to the altar-rail clad only in his cassock and announced solemnly: "You are about to witness the most sublime act of worship which can possibly be rendered to God." Briefly he made the point that the Mass about to be celebrated was a direct extension and continuation of Christ's sacrifice on Calvary, that through the Mass the graces which Christ stored up on Calvary were going to be paid out to each one present, just as in later years a person received from a bank window money left him in an ancient legacy. The Catholic Church is Christ's bank, the Mass its window through which merits (instead of money) are distributed.

The people caught on and perked up.

Then Father began to explain that for Mass an altar was needed. He pointed to the bare altar, explained that the altar had to be of stone or at least contain an altar-stone, and then showed the people a small altar-stone with its five engraved crosses and sealed-in relics.

It was necessary to cover the altar with three linen cloths. As Father explained why the cloths were white and why they were of linen, two seminarians put on the three cloths.

Every eye was on the altar.

A missal stand and missal were brought forth, displayed to the congregation and placed on the altar. Wax candles were shown and Father explained why beeswax was used and what the wax, wick and flame signified. Altar cards, cruets, lavabo cup and towel were explained, displayed, and put on the altar. Father mentioned the tabernacle, tabernacle veil, crucifix and sanctus bell.

Thus far there had been no sneeze, no cough, no squirm.

Father next brought out a shining, gold chalice, held it forth to the people and commented on its construction and plating. Then he showed a gold paten and an unconsecrated large white host.

Very deliberately and with a solemnity befitting his movements, he picked up, one by one, each covering of the chalice, showing it to the people, explaining its measurements and use, and put it on the chalice.

Complete attention was given as Father pointed out that only a priest may touch a chalice and wash the sacred purificator, and that every vital action of the Mass must take place above the unfolded corporal.

Vestments—With Explanations

On a table to the side had been placed the sacred vestments. Before Father donned each vestment he held it up in full view of the congregation, telling how the Romans once used it, citing its significance today, describing its construction and color, and putting it on while repeating aloud—in Eng-

lish—the beautiful prayers of vesting.

By the time Mass was to begin, the entire congregation was as hushed as at the consecration. No one gazed idly about or slouched back in the pew like a sack of sugar thrown into a corner. Every man, woman and child was alive, alert, listening.

This was something they had never seen, never realized.

The Mass began, and as Father went to the altar and began to re-enact Christ's supreme sacrifice, another priest, kneeling on the side, reverently followed his every move, describing in detail what was happening at the altar.

(Our first two weeks we emphasized the *action* of the Mass, and after the people were familiar with what was happening, we devoted two weeks to the *prayers* of the Mass. After that we were ready for the essence of the Mass, namely, the hidden *mysteries* re-enacted at the altar and the connection of the Mass with our salvation. A limited amount of dialogue, in English, was worked in for the Confiteor, Gloria, Credo, Sanctus and Agnus Dei.)

Unable to turn the altar at an angle, and knowing the people could not see what gestures the priest was using after the Credo, we placed a small table to the side and behind the altar. There, another priest mimicked with his own chalice, paten, pall and unconsecrated host, every action which Father used at the altar.

Face To Face

What a revelation it was for the people to behold and appreciate the beauty of such little things as the fraction of the host, the little elevation, the closed position of the priest's thumb and forefinger after the consecration, and, best of all, the pause while priest and people alike joined their intentions for the Commemorations of the Living and of the Dead.

Here was a Mass that was real, present, actual — one in which they were participating, one which they understood, one from which they were benefiting. Now there was nothing mysterious or unknown. All was made clear, and with a warm understanding they began to sense the depth of beauty and merit portrayed before them.

And all this, as they listened and watched, *was actually happening . . .*

Needless to say, not a single person left the Church until the last "Most Sacred Heart of Jesus" had been uttered.

After Mass persons who had been Catholics for thirty or forty years came up to us beaming and exclaimed that in all those years they had never really realized what the Mass was for. Converts could not thank us enough. They knew they were obliged to go to Mass, and now they understood why.

We had found, we felt, the key to our problem. If the Mass

was the greatest act of worship possible, and if it was the depthless source of so many spiritual graces, then we would bring these facts home to the people *while the very sacrifice was taking place.*

As the weeks went by we repeated one week the description of the altar, the next week the chalice covering, the next the vestments, and little by little introduced other ideas. *Before* Mass we would mention what Sunday it was and then read slowly and devoutly in English the Introit, Collects, Gradual, Alleluia, Offertory, Secret, Preface, Communion and Post Communion. From this we are working into a fuller appreciation of the Liturgical Year.

Increasing Use of the Missal

And without a word of appeal, our people are beginning to use Sunday missals and to live the prayers of the Mass. To help them, we station on the side of the church in the front, a trained altar boy who quietly posts on an easel large-lettered cards listing the various parts of the Mass as they occur.

Our ultimate aim is to achieve intelligent participation in the sacrifice, and so we take every opportunity to have the people pray with the priest— and with Christ—in offering the Mass. Thus, after he has fixed the book, the priest will pause at the center of the altar for about one minute while *together* he and the people silently make their intentions for Mass. The card on the easel calls to mind such intentions as: Christ's intention in this Mass, the entire Mystical Body, the Pope and Bishop, the intention of the priest, your own intention.

At Communion there is a corporate spiritual communion in which all share as members of one living, praying body.

To us such an approach, while it may seem bizarre, is most apt considering the vast ignorance and therefore indifference of our congregation towards the Mass, towards Liturgy and towards the corporate worship of the Mystical Body. Yet on Sundays the people are there, the Mass is there, Christ's graces and minister are there—why not bring all together in meaningful, personal participation *as Christ certainly intends?* Certainly no other opportunity is quite so precious as this.

We do not feel that what we have written or said is most perfect, but it has enlightened and rejuvenated our people beyond description and we would be happy to share our scripts with any priest who wants them.

One thing we promise. Although you may not incline towards all of our techniques, if you postpone your Sunday sermon, and for one week, do what we did in describing altar, chalice veilings and vestments, you will find you will have preached at least one sermon they'll never forget.

Rose-Colored Vestments

What the rubrics have sanctioned . . .

Matthew Britt, O.S.B.

THE chief purpose of this article is to state briefly what the rubrics and the decrees of the Congregation of Sacred Rites have sanctioned regarding the use of rose-colored vestments on certain days in Advent and Lent. A word, too, is said concerning the definition of the term rose color and its symbolism.

The rubrics in question are found in the *Caer. Ep.*, Lib. II, Cap. XIII, n. 11, and in the *Rub. Gen.*, Tit. XIX, n. 6. The interpreters of these rubrics apparently found them lacking in clearness, and so they are.

Fortescue-O'Connell's "Ceremonies of the Roman Rite" is typical. The first seven editions restricted the use of rose color to only two days in the year, Gaudete and Laetare Sundays (p. 17). Others would allow its use only in the Solemn Mass on those days, and nothing was said about the Office. But the two following decrees of the Congregation of Rites have clarified the rubrics and broadened such narrow constructions:

(1) Vestments of rose color may be used both in the Solemn Mass, and in Low Masses, as well as in the Sunday Office, on Gaudete Sunday, the third Sunday of Advent, and on Laetare Sunday, the fourth Sunday of Lent (S.R.C., n. 40843, November 29, 1901).

(2) They may be worn, too, on the weekdays following Gaudete Sunday when the Mass is that of the Sunday, repeated (S.R.C., November 7, 1935). This is the Menevia decree, the original of which was an answer to a question submitted to the Congregation of Rites by the Ordo-maker of the Diocese of Menevia, Wales. It is in the Archives of that Diocese (No. M74/935). Owing to the courtesy of Father Philip Webb, chancellor of the diocese, the writer has in his possession a copy of the decree, authenticated by the signature of the chancellor and the seal of the diocese.

Father Ambrosio Hays runs these two decrees together, thus: "Rose color may be used in all Masses, even Low Masses, and in the Office: (a) on the third Sunday of Advent, and on the following Monday, Tuesday, and Thursday when the Mass or Office is of the feria, and (b) on the fourth Sunday of Lent." The remaining three weekdays are Ember Days, each of which has its own proper Mass.

The interpretation of the ru-

A golden jubilarian last year, Father Matthew is a monk of St. Martin's Abbey, Lacey, Washington and the author of the classic "Hymns of the Breviary and Missal."

brics contained in these decrees is now being incorporated into the recent revisions of our liturgical manuals as in the eighth edition of Fortescue-O'Connell's "Ceremonies of the Roman Rite" (1948), p. 244, and in Ambrosio Hays' Spanish work "Manual Liturgico," 4th ed. (1942), p. 31.

A Subdued Spirit Of Festivity

The two Sundays, Gaudete and Laetare, are known respectively as mid-Advent and mid-Lent Sundays on which the spirit of the liturgy is joyful to express relief, as it were, that half of the prolonged penitential season is over. A festive spirit prevails, however, a subdued one—the altar may be adorned with flowers, the organ may be played, the deacon and subdeacon wear dalmatic and tunic instead of folded chasubles, and rose-colored vestments, symbolical of joy, replace somber violet, the color of penance and mourning.

The rubrics of the Missal (*Tit.* XVII, n. 1) enumerate only five liturgical colors: white, red, green, violet, and black, and by way of exception, rose color is permitted on the days indicated above. Churches that do not possess rose-colored vestments use violet instead.

Anyone who has paid attention to the color of vestments need not be told that there is a considerable variety of shades or tints of each color in use. This applies even to black, which ranges anywhere from ash color to jet black.

But coming to the color under consideration, what is meant by the term rose color? Let our most authoritative lexicographers answer this question: (1) Oxford, "a delicate red or light crimson colour." (2) Century, "a light crimson color. Colors ordinarily called crimson are too dark to receive the name rose." (3) Webster, "a deep pink or pale cardinal." (4) Standard, "a deep purplish pink." (5) Maerz and Paul, "The color referred to under the name 'rose' has always been simply a pure, somewhat light Red, of indefinite character. It cannot be restricted to any specific color, and it is not susceptible of standardization by any authority whatever, though that has been attempted"—"A Dictionary of Color" (McGraw-Hill, 2nd ed., 1950). Holy Church, a wise and prudent Mother, has not defined rose color.

As stated above, on the days on which rose color is allowed, the spirit of the liturgy is joyful, and rose-colored vestments are worn to give expression to such sentiments. It is well known too that in mundane affairs rose color is indicative of joy. A person who views the world through rose-colored spectacles is said to see everything and everybody in a highly favorable light. He is an optimist whose vision is colored by his benevolent philosophy of life.

Assorted Sacristies

The easiest or the hardest question

Architect Anonymous

WHERE to put the sacristy can be the easiest or the hardest question about building a church. If building space is limited and all but one spot blocked by rectory, school, convent and property limits, it's easy. Just toss it up where you've the only available room for it. If there's no room at all, then you always have the attic or the basement.

Generally, it is understood that there are two or three sacristies: one for the clergy, one for the workers, one for the altar boys. Sometimes plans overlook one or both of the latter two. This unitarian error will be regretted.

It is easier to say where not to put a sacristy than where. If you foresee the possible need for extending the church rearward, don't block yourself with a sacristy across the back. In wood structures this is not so important as you can always cut the sacristy loose and push it out for church extension. Even with two sacristies at the sides, a connecting passage can be constructed of inexpensive materials to permit such possible expansion.

Often sacristy location will depend on the location of the rectory, so as to give convenient access and even a covered communication way. Personally, the writer likes two off-side sacristies with connecting walkway outside the sanctuary wall. But that is not always within the budget.

Wherever the sacristy may be, it is important that the doors to the altar do not afford a distracting view for the disedification of the congregation. In the rear wall they have the added handicap of keeping down the decorations that properly surround—not surmount—the altar on big feasts and special occasions. In what I so optimistically call my church, flanking palms must be limited to few unless the issuing celebrant and cortege are to detour, duck, or infiltrate like natives issuing from the jungle along a tropical shoreline. We eliminate the palms rather than elaborate the ceremonies.

With the doors at the side—or, more properly, in the sidewalls—parochial peering into the sacristy is precluded. But there will still be difficulties when the doors are placed nearer the rear wall. Credence and bench and prie-dieux (that French again!) can become so many hurdles to be taken or refused, as the steeplechase addicts put it. It is better to have the doors well towards the front of the sanctuary, preferably ahead of the altar steps. This

has the effect of keeping the altar somewhat aloof and more sacrosanct. It won't help the ventilation for the officers of any service; but they don't get much now. And just for the moment we'd better stick to sacristies.

In addition to sanctuary access, the sacristies, or at least the main sacristy, should provide access to the church. Most parish priests have had the experience in rural churches of having e v e r y b o d y parade through the sanctuary for contact with the pastor after Mass, especially when bad weather made outside entry inconvenient. Such a passageway should provide access to the church at the end of the front cross aisle. Or both ends. This will prevent the priest from making the same misuse of the sanctuary as the people and is right for special occasions when the procession is to enter by the front gates.

Back inside, we suggest a vestment case wide enough for one solemn each set of vestments, as they put it in the Army. Other provisions are usually ample, although there never seems to be enough room for vestments, most of which keep better hung in cupboards than flung in drawers. And for albs. An alb at hand is worth two in a box. Stoles belong in the top center drawer where one can get them at hurried need.

Sacristy windows should be high: the nearer the ceiling the better the light and the less the distraction. Also the better the ventilation. And the more light the less electricity. Probably the ideal thing would be a skylight-ventilator combination — unless you can go all out for air-conditioning.

The work sacristy should be in easy reach of the altar, with plenty of room for storage and other impedimenta of service and decoration. The boys-in-the-basement arrangement has the advantage of distance and insulation from noise. And it is an added help to have stairs so placed that they can come up directly into a procession and go down directly out of one. Only the exceptional sacristy has room for the entire coterie, or gang, that gathers on Christmas and like high holidays.

If you put the boys *au bas*, it may take little to provide a recreation room with checkers, books and what have you short of television, where the waiting servitors may wile away the time. It has been found that such a luxury has a tendency to keep them quiet, get them there ahead of time, and keep them from getting away without extinguishing the candles or serving another Mass.

These suggestions ought to be enough to stymie almost any pastor who is contemplating, with none too serene or ecstatic a mind, the various little problems of putting up what, D.v., will not evoke the scorn, much less the maledictions, of his successors in the parish sacristy.

Lourdes Miracles Vindicated

Refuting a serious charge against the Grotto

Emidio Prata, C.M.

THE surprising cures which have occurred in the past and are continuing at Lourdes are facts that cannot be denied. Yet they stare medical science in the face and baffle all the reasons that could be alleged to explain them away.

But Dr. James A. Beattle advanced, some time ago, a very simple explanation of them all—too simple, indeed, to be serious; the adjective "simplistic" would fit very well to it. He suggested that those cures could perhaps be attributed to great quantities of penicillin which could form spontaneously in the famous Grotto.

As a matter of fact, the Grotto and the adjoining grounds were originally the place for the discharging of infected and waste materials from the local hospital. Among the spontaneous vegetations formed during the course of time from this matter, that particular fungus known as penicillin could possibly have appeared and perhaps in great quantities.

Dr. Beattle points out that the nature of the diseases suddenly cured at Lourdes is similar to the nature of diseases which penicillin is now curing in an amazing form, namely the infections caused principally by common pyogenic bacteria, such as staphylococci, streptococci, pneumococci and so forth.

This, therefore, would be, as far as Dr. Beattle is concerned, a natural and simple explanation of the cures of Lourdes—an explanation that, however, up to now would have escaped all medical investigations hereto performed for the simple reason that penicillin was not yet discovered.

Let us consider the statement of the illustrious doctor. What he states is not honest, nor serious, nor scientific. I would suggest that Dr. Beattle go to Lourdes at least once to study and check personally all documents, clinically examine some one who has been miraculously cured, take an active part, although in an attitude of criticism, in the sessions of the "Bureau de Constatations Medicales."

As a matter of fact—I shall mention it for the benefit of those who do not know it, perhaps also for Dr. Beattle—there is in Lourdes a bureau of medical investigations, to which illustrious names of physicians, French or not, of different opinions or faiths, Catholics, Jews,

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Father Prata is a Doctor in Physics and Director of the "Alberoni" Geophysical Observatory in Piacenza, Italy.

Masons, atheists, permanently belong.

The meetings of this Bureau are open to all physicians eventually present at Lourdes and willing to attend and take active part in them. All these physicians have the right to ask and receive full information and explanation with regard to the case under discussion. They examine in detail with a scientific severity the cured one; and then they start the discussion about it.

Terminating this debate, the president of the Bureau records the minutes, declaring that the cause of the cure is beyond any biological law, only if all colleagues unanimously agree in admitting that:

1. A grave organic disease pre-existed;
2. The cure was instantaneous, namely without intervention of the factor "time";
3. Any convalescence was absent;
4. The recovery is lasting.

Unanimity Is Required

At Lourdes no cure is qualified as "beyond any biological law," although it was instantaneous, without convalescence and lasting, if a single doctor among those present dissents or is just dubious about the interpretation of a radiography, or of a certificate, or about the complete disappearance of a certain symptom.

Let us add also that the Bureau Medical does not examine, on the contrary it rejects *a-priori,* all the cures occurring in persons who are neuropathic or falling under suspicion of being afflicted by any nervous diseases.

Did Dr. Beattle ever go to Lourdes for the purpose of examining *de visu* any of the cures which have occurred there? He could have ascertained that those cures are related also to diseases which are not of coccic nature.

For the convenience of Dr. Beattle, I shall report here just a simple list of some of them, meanwhile apologizing for being unable to relate here the complete discussion of them.

1. Cures of *fractures*—viz. of osseous injuries, with instantaneous formation of the osseous cicatrix or osseous callus. For instance, in the case of Peter De Rudder, this occurred by an instantaneous deposit "in loco" of five grams of calcium phosphate, although in the whole bloody mass, which is the distributor of it, there is in the average adult only one gram and a half of it.

2. Cures of *Pott's morbus,* or vertebral caries. In one case there was an instantaneous deposit of at least ten grams of calcium phosphate and carbonate, although in the blood there are only six or seven, at the most, grams of it on the whole. Where did the remainder come from? From that acid substance known as penicillin?

3. Cures of *cancer*. Here we are in the presence of an inverted phenomenon: instantaneous and total disappearance of morbidly pathologic elements.

4. Cures of *sores* and formation of cicatrices. Thus, for instance, intestinal perforations were instantaneously and perfectly stopped by cicatrices.

5. Cures of *varices: "restitutio ad integrum"* of the sick veins, and instantaneous and complete cure of the varicose sores.

We could go on easily. Let us stop here. Dr. Beattle can check personally all these cures whenever he wishes. But please, would he continue invoking the coccicidal action of the fungi to explain them? May I advise the illustrious doctor to take a vacation and go to Lourdes to visit the "Bureau Medical"? Perhaps his trip would be of use not only for his studies of penicillin.

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Davenport, Iowa	477,000
Edmonton, Alberta	800,000
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	1946—	86,000
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'This One Happened To Me'

Richard McSorley, S.J.

Father McSorley's first anointing

"DOCTOR, I've come to find out about John Hawkins, the patient in room 245. The nurse tells me that he is serious, but that he doesn't realize it and can't be told."

"He is serious all right. He has generalized cancer."

"Does he realize it?"

"No, he is a simple kid. He is in what we call the tumor ward, but most of the patients have cancer. We can see no advantage in telling them."

"Do you mind if I tell him?"

"Go right ahead, if you see any need of it. Somewhere along the line in this work your path and mine cross. I meet the most unfortunate people in the world. Eighty percent of the people who come to me will die. I do all I can for them but I can only do so much. If you can do anything more, go right ahead."

"How long will he live?"

"Nobody knows that. We know not the day nor the hour, you know. But medically speaking, unless something unusual happens, that boy will be dead in two weeks."

As I went back through the dark hallways to room 245, I was still stunned by the words, "dead in two weeks." I remembered what John Hawkins had said to me a half hour earlier when I had asked if he wanted to go to confession. "I'll be better in about two weeks. I'll go then. I don't like confession in bed." It was because he had said that, that I had gone to Dr. Barry.

Would what Dr. Barry had told me change his mind about confession or would it only harden him against me? It was risky to tell him. He might go to pieces. But it was risky not to tell him. He might go to hell. I was a weekend chaplain. No priest would see him till the next weekend. He might die before that. And even if he lived till then, the case would be the same as it was now. He didn't know his danger, but I did. I decided to sound him out once more on confession, and to tell him of his danger, if his faith seemed strong enough to hear the news.

John Hawkins was in the corner on the window side of the four-bed room. It was about midnight when I again pushed back the curtain around his bed and looked in. "Come in, Father," he said, "I'm still awake, we can talk low."

He seemed to have no pain and no idea of his condition. You would not have guessed from his boyish face and brown hair that the card attached to the

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Father McSorley is at Ridge, Maryland.

foot of his bed said he was twenty-four years old. But the skin was stretched a bit tightly over the handsome face that had completely lost any glow of health.

"John," I began, "you haven't changed your mind about confession have you?"

"Don't worry about that, Father, I'll take care of that when I get out of bed."

"Do you know the act of perfect contrition?"

"Sure, I learned it in grammar school."

That sounded hopeful. He must have been to a Catholic grammar school, and learned the faith there.

"If you ever feel very weak, John, you ought to say the act of perfect contrition. It takes away sin."

"I can do that all right."

"There is something else you can do while you are in pain here, you can offer up your sufferings for others."

I was grasping for something to say that would keep him talking about God.

"Just Ordinary Faith"

"What's that—offering pain for others? That's too much for me. I can't do anything like that. I've just got ordinary faith."

"That's just ordinary, John."

"It's too deep for me."

His words depressed me. He seemed to be losing interest in the conversation. I didn't know what more to say. Then an idea struck me. It might work.

"John, how did you get sick?"

"I don't know, Father, I was out in the Pacific when I got a pain in the stomach. They flew me back here for examination. After three months here, I was feeling fine, ready to lick the world. I was sent to the Mediterranean and I got the same old pain back again. They shipped me back and I've been here nine months now."

He was interested now so I just listened.

"At first I didn't feel so bad, but now it keeps getting worse. The doctors say they can't seem to find the right diet for me. I really don't know what is wrong with me. I wish I knew."

As he paused, I just stared at him.

"Do you realize what you just said?"

"Sure, why do you ask that?"

"I just wanted to be sure you knew what you are saying and that your mind was not wandering. Can you repeat what you said?"

"I said," he began a bit nervously, "I wish I knew."

"Would you like to know, even if the news was not good?"

"Sure, even if they would tell me that it would be a year before I got out of here, I would like to know. I am that kind. I'd like to know."

His tone was convincingly sincere. His nervousness had disappeared. Mine was growing.

"Suppose they told you it would be more than a year?"

"I don't care what they would tell me as long as it was the truth."

"John, you say you have just 'ordinary faith.' Do you think your faith could stand up under a shock?"

"Sure it could. My faith can stand whatever it needs to stand."

He was sure of himself, but my own self-confidence had gone now that the moment had come.

'Time Out' For A 'Hail Mary'

"Before I tell you, John, I'll give you a few seconds to say a 'Hail Mary' that God will strengthen you."

While I paused, his lips moved. They stopped and his eyes turned to me, waiting for the news.

"John," I began, "I have just been to see Dr. Barry. He is the head of this department. He is taking care of you. You know him, don't you?"

His head nodded agreement.

"He told me that you have generalized cancer and that, medically speaking, unless something unusual happens, you will be dead within two weeks."

As I ended his face tensed, his eyes bulged and he stared at me excitedly. I was numb with fear of the worst. I watched him lift his arm over his head and reach under his pillow as he kept his eyes on me. Did he have a gun under the pillow? I couldn't move, gun or no gun. I just kept watching. His hand came out from under the pillow. In it a wallet. He slowly brought the wallet around in front of his face and opened it. From it he drew out a small crucifix. He pressed the crucifix to his lips, then looked at me and said, "God's will be done. I want to go to confession."

After the confession, there with the candle burning beside his bed, I made the sign of the cross with the holy oils on his eyes and other senses. He followed every word I said. And he thanked me at the end. He didn't know it was my first anointing.

"Everything Is Clear Now"

"It's all so clear now, Father," he said cheerfully after it. "Now I see why the doctor used to pat me on the shoulder and say, when I asked how I was doing, 'You are O.K. son, you are holding your own in weight.' Of course I was, but the weight was the cancer growing inside me. Everything is clear now.

"When you bring Holy Communion in the morning, Father, I wish you would bring me a Bible and a rosary, so I can pray."

The next morning as I was about to leave the hospital, I went back to say "Good-bye." He had the prayer-book in his hands and the rosary on the bed beside him.

"Thanks for bringing me Holy Communion, and thanks again for last night."

"Your soul is at peace now, isn't it, John?"

"Yes, Father, I haven't a worry in the world."

"You are lucky, John!"

He smiled.

"I guess we two won't meet again till we meet in heaven, if I make it."

He shook hands with me and said, "That's right."

"Say a prayer for me, John, when you get there!" I asked, as I stood by the door.

"I sure will, and thanks again."

"He is a great boy," I thought, as I left the hospital. His ordinary faith can stand any test and he knows it.

Three days later the testing was over. The nurse found him dead in bed with an open wallet on the pillow beside him, and in his hand she found the little crucifix.

The World's Strangest Organ

The world's strangest organ, reports The Advocate, was built six years ago from tin cans and petrol containers by German prisoners of war in their camp at Bellaria. In tone and performance it is said to rival any factory-built instrument.

Twelve German soldiers, working under a professional organ builder—he was Werner Renkewitz, a fellow-prisoner—took three months to construct the organ. They used only the rough tools that lay to hand, used orange crates for the woodwork and for other parts, leather from a pair of Bavarian trousers. They made 402 pipes, of which the longest is six feet. The manual has four octaves and the pedal two octaves.

For six weeks the organ was played each morning at Mass in the Bellaria camp. Then it was sent to Rimini where, after being painted artistically, it was in constant use until Pentecost, 1947. The organ was then stored in the sacristy of St. Augustine's church to await the completion of Rimini Cathedral.

—**The Redemptorist Record.**

Adjusting Your Speech

Adjust your speech to the people whose minds you wish to influence. Don't talk over their heads. The great Quaker leader, Rufus Jones, was called down at a meeting of worship by a woman who thought he was talking too high. When Jones sat down, the woman said solemnly, "Jesus said, 'Feed my lambs,' not 'Feed my giraffes.'"—**Nashua Cavalier.**

A Visiting Cleric Sees Red

Funeral customs here and there

Peregrinus regularis

SOME years ago a convert from the Anglican Church said that the final thing which led him into the true Church was the unity of her doctrine and ceremonies. He must have meant the unity of her doctrine, and certainly, he did not mean unity in those externals; at least, not in funeral ceremonies.

Preaching missions in many different dioceses and churches has given me a view of this latter ceremony in all its aspects. So varied and contrary have I found it that I often wondered if each diocese or each parish has carte blanche in deciding which of the rubrics shall be observed, and how.

In one church where I was preaching a novena, it fell to me to have a funeral Mass one morning. I had not asked either the pastor or the curate (both of whom were away for nine days) if there were any customs peculiar to the parish or diocese in regard to funerals.

It was the sexton who told me what the rubrics would be: no going to the door of the church to meet the body—"The aisle's too narrow," he said. "Just wait till I stop ringing the bell, and then come out and stand at the gates." I suggested that if the aisle were wide enough for the coffin to come up, it was wide enough for me (120 pounds soaking wet) to go down, but I got the kind of a look that a teacher might give an impossibly stupid pupil.

"Do I chant the *De profundis*," I asked him. "You do not. The choir sings while they're coming into the church." That should have warned me, but it didn't.

"The choir," I soon discovered, was one lone female who scooped up every note before she'd settle for a tone, and for the entry hymn she had chosen "Abide With Me," with all the tremolos out—both on the organ and in her voice. I had an idea of what I could expect after that.

As I began the Epistle, La Scoopa started in on—not the Gradual, but the *Dies irae*. The first verse went slowly, draggingly, with tremolos and scooping galore; but then something strange happened. The organ began playing a *falsobordone*, and a great mumbling began aloft, until just as I was reading, *Preces meae non sunt dignae* (but how could they be with such distractions?) the last verse came scooping up *appassionata*.

Then there was no time to sing the beautiful Offertory—there just had to be an organ solo—"Salut d'Amour." But the piece I resisted more than anything else, was that I was accompanied all through the Pre-

face with a slithering, flute-like reed.

The whole "show" seemed to have only one purpose: keep those mourners crying! I was sorry for them; they had far more than enough, but the lady upstairs seemed to be a glutton for tears. She gave them "Face to Face" as they tried to leave the church—tried, I say, because the widow was overcome by that and had to sit down for a while. I could not do much about it, as I was still inside the gates, and the sexton stood by ready to block any attempt at escape.

Direction by the Altar Boys

In another church, the pastor consented to my being the celebrant of the funeral Mass for one of my friends (on the condition that the full stipend be handed over to him). On that occasion, before I could ask if there were any deviations from the Ritual, I was told: "The altar boys will tell you what to do." I wanted to assure him that I knew well "what to do," but I was a visitor, suffered to "horn in," so I kept my peace.

I have no idea of what translation of Wapelhorst had been given to the altar boys, but the things they told me to do there never appeared in any of my books on rubrics: bless the remains from the altar steps *in chasuble,* so the Mass could begin immediately; and bless and incense the remains after Mass from the lowest step only.

Then I was deacon at another funeral. The very precise, Very Reverend Monsignor, who was celebrant, condescended to answer my inquiry regarding local customs, with: "We are strictly liturgical. Follow the rubrics!" But when I reached to take the edge of his cope as we moved from the spacious sacristy, he barked, "Walk in front of me!"

After that I just waited for his bark. Without it I certainly would never have known that the deacon gets the book for his Epistle, and holds it for the subdeacon during the singing. However, since the "sub" does the same for the deacon at the Gospel, I suppose there has to be a policy of *noblesse oblige* under the Very Reverend eye.

I must have presented a sorry picture (according to Monsignor's rubrics) of being in the wrong pleace each time I moved, and I am sure he still feels justified in the remark he made to the subdeacon: "These Order men are very poorly instructed in ceremonies." Maybe he was seeing red, but it certainly was not the red of the rubrics.

A "Fool's Paradise"

When cousins asked me to offer the funeral Mass for their father in the Cathedral I felt, "Ah, here, at least, I need not ask about the ceremonies." I still live in a fool's paradise.

No, in the Cathedral, the body is not met at the door of the church. "Just wait till all are settled in their pews and go out

and start Mass." Well, live and learn, I thought, but I was not prepared for the whisper from the deacon, as I kissed the altar before the Offertory: "The pastor preaches the sermon now. We sit down."

Said pastor came out in a flowing lace-curtain surplice and black stole. His sermon was a masterpiece: "I do not need to say anything to you about our beloved deceased. You all know him well. You know how he came out to this country from the Old World when he was but a young lad . . . " and although he had admitted no need, he went through every year of "the beloved deceased's" life, with copious use of a large handkerchief, for forty minutes. (I learned later that there was a rule in the diocese forbidding funeral sermons.)

At the Absolution, I was concluding the service without *Ego sum*, and the *Benedictus*. "You must intone the *Ego sum*," the deacon told me. "But I'm going to the cemetery," I countered. "Makes no difference; we always sing it here, too." A few minutes later I saw the reason: while the deacon and I chanted the first, third, and alternate verses, the choir harmonized the even verses between.

I have asked several of my confereres since if they have had similar experiences, and all of them had some stories about funeral rites you'd scarecly believe. I have never yet seen the rubrics followed exactly in any parish church. And yet they are plainly given, and actually much easier to follow than the violations which have grown up.

Why A Sermon?

And why must there be a sermon? There is never a sermon at a wedding. The well-worded "Instruction to the Bride and Groom" is read by all priests, and although Catholics attending the weddings have heard it innumerable times, it never grows trite. I have heard some say that they always get a greater appreciation of the sacredness, the solemnity of the occasion from that instruction (when it can be heard).

It has always seemed to me that a similar instruction on judgment, immortality, and the final resurrection would be much more appropriate than to get up at a funeral and give a sermon that no one wants to hear at such a time. There may be more of fact than joke to the story of the widow who bade her daughter, during a high-flown eulogy: "Look into the coffin, Mary and see is that your father he's talking about."

Someone told me recently that one Bishop has just prepared a book for his diocese, outlining exactly the rubrics for funerals. I have no relatives or friends in that diocese, but if I am ever near enough I want to look in on some of the funerals there, and see it done correctly, in the spirit of the Church.

Code and Cult

P. J. Lydon, S.T.D.

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WHAT is the order of precedence among ecclesiastics?

See Canons 106, 198, 239—n. 21, 347, 370, 478, and 491.

1) Cardinals; 2) Delegates to the Roman Pontiff; 3) Metropolitans in their own provinces; 4) a—the Bishop of the diocese, b—the Vicar General if he is a Bishop, otherwise not; 5) Archbishops according to time of elevation to the dignity; 6) Bishops according to time of promotion to the episcopate; 7) Other local Ordinaries who are not Bishops —Vicars General, Abbots Nullius, etc.; 8) Non-local Ordinaries—e.g. provincials of exempt religious communities, ruling abbots, etc.; 9) Monsignori according to rank and time of promotion; 10) Pastors according to time of their appointment, but the pastor of the Cathedral takes precedence over other pastors (Canon 478); 11) Parochial Vicars — such as administrators, substitutes, etc.; 12) Assistants and chaplains. Diocesan priests take precedence over religious priests outside their churches. Regarding the different Orders and Congregations of religious among themselves, see Canon 491 and Michiels *Principia Generalia de Personis*, p. 565 ff.

Why is the parish not better supported in some places?

The financial cooperation of our good people in this country is a standing wonder. Many, however, do not perform their duty; it is left to the generous minority who pay too much because of the neglect of others. This is a sin. (Kenrick, Noldin, Tanquerey, et al.)

Here are some reasons for the lack of sufficient support for parishes: a) Some families move away from the parish yearly; b) Some do not see the need for supporting their parishes. Is there a detailed yearly report?; c) Some are displeased for various reasons; some are "tight"; d) Extravagant building—really, or as people think; e) Lack of religion, bad marriages, and so on; f) We do not know the people sufficiently by visitation and they fall away although some could be brought back (Canon 467). What about a good personal census?; g) We do not always adequately "feed the faith and piety of the people." What about our preaching, novenas, etc.?; and h) High taxes, big families, etc. Many money-talks do not help.

Is it allowed to celebrate Mass regularly before the Blessed Sacrament exposed?

As a rule, it is strictly forbidden except "in case of necessity (when there is no other altar) or by special indult." It is allowed by common law during

the Octave of Corpus Christi (Can. 1274) and in the Mass of Reposition (the third Mass) during the Forty Hours. (O'Connell "The Celebration of Mass," p. 440)

Who are some of the Patron Saints named by Rome in recent years?

The Curé of Ars, patron of parish priests; St. Ignatius, patron of retreats; St. Francis de Sales, patron of the Catholic press and of the deaf; Our Lady of Loretto, patroness of aviators; St. Albert the Great, patron of natural scientists; St. Alphonsus, patron of confessors and moralists; St. Raymond, patron of canonists; St. Thomas, patron of schools.

In giving Communion in various rooms in a hospital, is it necessary to recite all the prayers in each room? Wouldn't this take too long?

The S. C. of Rites (Jan. 9, 1929) gave the following regulation in the case proposed: In the first room the prayers before Communion are said in the plural; in the other rooms are recited only the *"Misereature tui," "Indulgentiam," "Ecce Agnus Dei," "Domine non sum dignus"* (once); in the last room, the prayer after Communion is said in the plural.

There may be cases in large hospitals where the number of communicants is forty, fifty, sixty or more and time will not allow the recital of the prayers as indicated by the above answer of the Sacred Congregation. No one is bound to the impossible. Some chaplains in this case of necessity recite the Ritual prayers before Communion in the first room, and then, without further ceremony, put the Sacred Host on the tongues of the patients in the other rooms and finally recite the Ritual prayer after Communion in the last room.

Suppose the holy oils are not delivered in time. May the priest bless the font without any oils?

Yes, unless solemn baptism is to be given. In this case the old oils may be used in blessing the font. If there is to be no solemn baptism, the font is blessed without oils, but later the new oils are to be mingled with the water in a separate ceremony (Canon 734).

Does the Code refer to social justice in the matter of wages, hours, etc.?

Yes, see Canon 1524. The Canon refers to the Encyclical "Rerum Novarum" of Leo XIII. Do we ecclesiastics always observe these norms of justice and equity? "The Catholic Mind" (America Press, New York) for October, 1951, contains much useful matter from the Encyclicals on the present question with essays by experts. The year 1951 was the sixtieth anniversary of the great Encyclical of Leo XIII (1891) and the twentieth of the other grave one by Pius XI, "Forty Years After" (1931).

Are the statements of our American Bishops issued at their annual meetings published in book form?

Yes, under the title "Our Bishops Speak," the official statements of the hierarchy from 1919 to 1951 are reproduced (Bruce, Milwaukee — $6.00).

A Catholic undertaker permits non-Catholic sects to conduct funeral services in his funeral parlor. Is this allowed?

It is material cooperation and a matter of business. The parlor is a quasi-public office which can be patronized by Protestants, Catholics etc. The undertaker does not necessarily approve of non-Catholic services as such.

I wish one book which gives a general summary of Cardinal Newman's teachings.

See "A Newman Synthesis" edited by Przywara, S.J., and published by Longmans, Green and Co., New York, in 1931. It gives a systematic statement of Newman's thought as it is developed in his different books.

The Milky Way

The Prior of The Black Abbey, Kilkenny, told me the legend of the woman who betrayed a number of Dominicans in hiding from Cromwell's troops. Apparently there was at one time a secret passage under the Abbey and, on hearing that the Roundheads were about to enter Kilkenny, the Dominicans hid themselves in this excellent hiding place.

A woman used to bring them food and milk each evening, but eventually the soldiers became suspicious on seeing her passing through the church-yard. They threatened her with immediate death; but, not daring to betray the Dominicans in actual words, she merely told them to follow the trail of milk which they would see the following evening.

Before starting on her journey the following day, she bored a hole in the bottom of the milk pail, and the soldiers following trail to the hiding place. Before the surprised Dominicans could escape, they were murdered without mercy, and their bodies now lie in nameless graves within the Abbey precincts.

I was hastily assured that the woman never had any good luck afterwards, and her family eventually became extinct.—Heather Woods in the **Catholic Fireside.**

Obvious

"I have nothing but praise for our new parish priest," said the well-dressed citizen, "nothing but praise."

"So I observed," said the church collector.—**The Redemptorist Record.**

Sermon Suggestions

April-May ✠ *J. F. Noll, D.D.*

Low Sunday

April 20, 1952

Defend Your Faith

ON this first Sunday after Easter, St. Paul, who often referred to the victory of Christ through His resurrection over death, tells us that our faith, or the religion established by Christ, is able to overcome the world. That it did overcome the world dozens of times during the nineteen centuries of its career is told clearly in the pages of history.

But if there be anything of which people generally, including Catholics, know little, it is the history of their Church which, placed in the world to convert the world, is the chief target of the prince of this world, namely, the devil.

Some Thoughts To Develop:

Since every organized campaign against the Catholic Church in this country has been given encouragement by a large percentage of non-Catholic churchmen, we are reminded of what one of them, a Protestant minister who has since become a Catholic, said about the confusion in which the world became steeped after World War I. He wrote: "The mess you see in the world today is not the result of fifteen centuries of Christianity. It is the result of 400 years of Protestantism."

He continues: "In every century of the Christian era there have arisen sects that have said: 'We will take this part of God's plan and the rest we won't have.' The world is full of sects today which are practicing only a part of the religion which God established. Some of them have cast aside the priesthood; some of them will have nothing of the Episcopate and Sacraments; some say: I do not believe in the Mass. So you have a host of people who call themselves Christians, who are using incomplete pieces of religion, and not at all the religion which God sent into the world to redeem it."

Note how carefully St. John is to speak of "our" faith: "This is the victory which overcomes the world, **our** faith"— not any kind of faith in a sort of Christianity in general but the faith in which Christ Himself instructed John in particular. God is behind that religion and, therefore, it is stronger than all opposition. That explains why the Church has endured despite the most violent and state-supported persecutions.

A Protestant missionary, who calls himself "The son of a Protestant preacher, whose father was a Protestant preacher," makes the observation that "we Protestants have made no large scale nationwide spiritual conquest in a non-

Protestant land since 1648. We have won no country since the close of the Reformation — except in North America, which we Protestants settled.

"I think we Protestants have won denominational and spiritual power in no land not under Protestant princes. Our advance and dominance has been largely conditioned on political power."

This minister cites a bit of history with which people should become better acquainted. A human religion could hardly expect to make spiritual conquests, and because it looks for state encouragement, it must expect to fail when the state itself fails.

Speaking of the effect on the part of Protestant churchmen for unity, this minister writes: "Of course, we need unity, but it is not from a lack of unity that we suffer most. We lack conviction and faith . . . We have let the world swallow us up. To merge such ecumenically merely means to knock together a vast lumbering machine that will stall at the first hill."

We cite these things not because we want to find fault with Protestantism, but to point out that the world does need that religious unity which only the Catholic Church can furnish because she alone even attempts to speak with authority. To her alone was given a commission to teach, to convert the world, and reform it. There was no other contender or rival in the entire world for fifteen centuries.

But the only way in which our non-Catholic countrymen can learn the Catholic viewpoint is from you, the instructed Catholic laity, who should inform yourselves better through Discussion Clubs even for your own satisfaction, and then you should, in the interest of world harmony and peace, talk about these things.

Conclusion: If you would like to defend your church against the many false charges circulated against the Church by organized anti-Catholicism, order for yourself and a non-Catholic friend the "Who's Who in the POAU?"— the 160 page book which was compiled from **Our Sunday Visitor's** files. Price 60c. It should reach every minister if they would wholly distrust their brethren who are working with infidels and atheists to curb the influence of "your faith."

Second Sunday After Easter

April 27, 1952

Follow The Church

WE all love to think of our Savior as the "Good Shepherd"; and today the gospel presents Him as such. Christ gave that name to Himself. He pointed out that the sheep always know their shepherd and are very suspicious of a stranger who might wish to take over the sheepfold.

That lesson has been forcibly taught all through history. People born and reared in Catholic countries have had a real Catholic religious instinct so that they could sense what was true and what was false in religious teaching even though they may have been poorly instructed. That is why the reform-

ers never succeeded in any Latin country, be it France, Spain, Italy or elsewhere.

Some Thoughts To Develop:

But on the other hand there are plenty of Catholics in our own country who, recognizing Christ as their Shepherd, do not hear His voice; do not follow His admonitions, but rather listen to and imitate those who are against Him.

Before His return to Heaven, Jesus appointed Peter and his successors, each to be the Shepherd of His entire flock until the end of time. When He said to Peter: "Feed My lambs; feed My sheep," He appointed him the shepherd over the whole flock. Evidently he was to feed his sheep with the true doctrine, which could not change from century to century or, as it changes in our generation, from decade to decade in all religions outside the Catholic.

Those most critical of the Catholic Church at this time are they who think that the Church should conform to every new practice followed by a large number of people and, therefore, condoned by the civil authorities, such as divorce, birth control, education without religion, etc. Followers of Christ may not approve of any practice which He Himself denounces. There is nothing more severely denounced in the Bible than the three things we have mentioned.

Conclusion: God is the author of the Church, and has imposed it on all His children in this world. Most people act on the theory that men make their own religion and offer it to God, with which, they think, He should be satisfied.

You are always safe when you follow the Church.

Third Sunday After Easter

May 4, 1952

Our Time On Earth Is Short

EVERY person who believes in the immortality of his own soul should keep himself conscious of the fact that he is in this world only "a little while" as compared to the everlasting existence he will have after life on earth ends.

After His resurrection, since He would be with His Apostles in this world only forty days longer, Christ told them that in a little while He would leave them, but that after another little while He would see them again. Most of the Apostles lived thirty or forty years after Christ returned to Heaven, and St. John, his favorite disciple, lived seventy years longer. Yet Christ called those years "a little while."

Some Thoughts To Develop:

Even if Christ meant that He would see them again "body and soul" at the end of the world, the many centuries which would intervene would be only "a little while." A million years, a billion years is a very little while compared to the eternal existence that you and I will have after our death.

The "little while" we have on earth is intended as a testing time. We are all on probation; we are to earn joy everlasting during the brief time that we are permitted to live on this earth. Hence not a

day of this "little while" should pass without our having merited for Heaven, without our having done something personally for Christ, and without having brought other people closer to Him.

We should always be mindful of the fact that while we might become too old to live here, we are never too young to die; that we may be given only a few years, a few months more in which to earn bliss eternal.

If we live as worldlings, interested only in having a good time down here, we are most likely to deprive ourselves of any happiness hereafter. Millions of our Catholics are living that way.

Christ called a certain rich man who lived only for this world, and who was planning to buy more land to raise bigger crops in the future a "fool" "for this night thy soul shall be required of thee." We should not find it necessary to receive that kind of warning from God, because our own common sense tells us that a spiritual soul cannot die; that, therefore, it must live forever and must live somewhere in eternity. The logical conclusion is that since the soul was made for God, it is either going to live with God or live separate from Him.

Conclusion: The soul will live with God in Heaven if it lived for God on earth; it will live separated from God in eternity if it lived separate from Him here on earth: "As you live so shall you die." This is another warning of Holy Scripture; and as we die so will our everlasting fate be—a happy one or a miserable one. If the latter, it will be our own fault.

Fourth Sunday After Easter

May 11, 1952

Christ Is With Us Always

AS we approach closer to the feast of the Ascension we are reminded in the gospels of that event. They point out that the work which Christ was sent into this world to accomplish having been completed, He will return to the glory of His Father. Even His human nature, constituted of body and soul, will have merited the highest place in Heaven, referred to in a figure of speech as "the right hand of the Father Almighty."

But whenever our Lord referred to His return to Heaven, He pointed out that He would not desert His followers here on earth, He would not leave them orphans; He would be with them, through His Church, "even unto the consummation of the world." He would send to them the Holy Spirit as a Paraclete or Comforter to sustain the Apostles, the persecuted Christians.

Some Thoughts To Develop: St. Paul tells us that Christ will be immolated on the altar, day after day, "until I come," which means until the end of the world. His divine presence would be recognized in nearly every city and town in the world so that His friends might visit Him, might feast on His glorified person through Holy Communion.

That is probably why in the gospel of this Sunday Jesus tells the

Apostles that it is expedient for them that He return to Heaven. If He did not, they would not have the Mass, nor the Holy Eucharist, nor the assistance and guidance of the Holy Spirit, equal to Him as God.

It is not the visible presence but the invisible power which comes from God that counts. You could not live five minutes without breathing the air which you do not see. We cannot be partakers of the supernatural life without the Holy Spirit, and the supernatural things left for us by Christ in His Church.

We do not see but should be able to feel the inspiration of the Holy Spirit within our souls. We do not see the vast amount of grace we receive through Holy Communion, but one who seriously receives this Sacrament feels it.

Conclusion: Good Protestants have to depend almost entirely on their own efforts added to the actual grace of God to keep close to God. The Catholic is assisted by divine things, by personal visits of Christ, by frequent, generous supplies of sanctifying grace by which God actually lives in our souls.

What Would Happen?

Suppose for just a moment that when you rise tomorrow morning the work of the nuns throughout this nation will suddenly have been suspended, what will happen? This will happen:

Fifty-four thousand young women will be turned out of one hundred and twenty-three colleges. Half a million boys and girls will go sadly and perilously to public high schools. Nine hundred thousand public school pupils will look in vain for religious instruction. Over two million parochial and grade school youngsters will be teacherless. Forty-five thousand wayward or underprivileged children will return to the streets to plague society and ruin themselves.

Twenty-two thousand aged men and women will be homeless and helpless. Thirty-four thousand student nurses will have to become nurses without the training which only the Divine Physician can give. Within the next year, almost four million patients will crowd secular hospitals instead of finding place in eight hundred Catholic hospitals.—Vincent P. McCorey, S.J.—**Information.**

Absenteeism

"Ours is a generation in which people are born not in homes but in hospitals, brought up in day schools, learn to play in public playgrounds, go away to camp for summer, meet their friends in night clubs, eat in restaurants, sleep in roadside cabins or cars, recuperate in clinics, die in sanitariums and are buried from funeral parlors."—**Archbishop Cushing.**

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APRIL, 1952

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List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill. Edited by the national office of the N.O.D.L.

Book Reviews

Daniel

by Dom Hubert Van Zeller

The Newman Press, Westminster, Md., 1951, pp. 231, $2.75 (cloth), $1.50 (paper)

DOM HUBERT has already distinguished himself as a writer who brings to his task not only requisite knowledge but the special gifts of clarity and verve. There is always something novel and fresh about his work, however old and familiar the theme.

This novelty and freshness in the two present volumes account largely for his success in recreating for modern readers two figures almost lost in antiquity. The average Catholic may think vaguely of Isaias in Advent time; but of Daniel scarcely at all (something about a lions' den, perhaps). These men belong to a hazy Old Testament world which unfortunately interests him scarcely at all.

It is easy enough simply to lament such an attitude or to bemoan the consequent loss of an appreciation of even the New Testament which it entails; but it is something else again to show people the true grandeur and majesty of the history of the times before Christ, or to reveal to them the essential manifestation of the Providence of God at work then as now.

It must be said immediately that Dom Hubert succeeds admirably.

Through the two central figures, Isaias and Daniel, in these respective books, he makes the relevant parts of the Old Testament both understandable to the average reader and intensely interesting. Further, convenient and brief homilies introduced easily and naturally set an over-all and practical moral tone for one's daily living.

The central figures themselves emerge true to the life; their struggles become ours; their triumphs we rejoice at; we come to share something of their faith in and consciousness of God, and "to burn (St. Augustine's words) to imitate them."

Naturally, Dom Hubert must make his own decisions in many different and difficult fields, in biblical criticism, in ancient history. Not all scholars agree, as he confesses, with him, or, for that matter, with each other on some recondite points involved in his exposition and explanation.

But the average reader is untouched by all this: it lies outside his interests and aims. The author's martialling of his material is, to say the least, adequate to his purpose, and the reading of "Isaias" and "Daniel" becomes a rare experience.—G. J. Gustafson, S.S., Seattle.

Many Are One

by Rev. Leo J. Trese

Fides, Chicago, 1952, pp. 147, $2.00

IN his "Vessel of Clay" Father Trese revealed himself as a

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popular writer of real stature. He can instruct while entertaining; he can be clear while being profound. And these happy qualities he has carried over into his latest, "Many Are One."

Here is a book of ten essays, entitled simply: My Neighbor, Mental Prayer, The Lay Apostolate, The Mystical Body, The Mass, the Liturgy, Baptism, Confirmation, Marriage, and Work. Each carries a forthright message, intended, as the author himself says, "to emphasize, particularly, the Social nature of religion, by virtue of our incorporation in Christ."

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There is freshness; and there is authority. No theological bromides show their confusing faces, yet the deep truth about charity, and grace, and the Sacraments, and salvation stands out brightly.

While few priests will go into debt buying copies of "Many Are One" for their parishioners, it seems safe to predict that many of those priests who read the book will go into the pulpit indebted to Father Trese for that new, clarifying twist that has somehow, up to now, always managed to elude them. — Raymond Wm. Gribbin, Baltimore.

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Capital Outlook

Continued from page 255

that being Baptized by a Priest was " 'as though someone actually had tried to steal our child.' "

Further "disillusioning" followed. An almost pathological hatred for the Church developed, Kraft tells his readers.

" 'Sometime later I became acquainted with a young wife in our hospital who had been told that, because of a serious heart condition, pregnancy would mean almost certain death. But the young woman was a Roman Catholic and thus contraceptives were forbidden her. She had become pregnant, and while in the hospital she died.

" 'I was now aware that deep within me was an incipient phobia. I found myself making fun of my wife's religion, and openly making an issue of religious matters which had never bothered me before.

" 'One day I met an old friend who had been in the navy. As usual my Catho-phobia came into the conversation, and he aggravated the ailment by telling about American Catholics coming to Guam after the war and demanding that the United States government rebuild their war-damaged schools and churches, something that Protestants never even thought of asking. Soon after that I noticed, as never before, reports of anti-Protestant riots in South America.

" 'By this time living with my wife's religion had become unbearable. And I am sure my Catho-phobia had become unbearable to her . . . ' "

Blanshard and the Vatican nomination were the straws that broke the camel's back. " 'From the time I read (Blanshard's book and others,' " the student told Kraft

"' that day my home was doomed.'"

"' . . . It is clear to me that Roman Catholicism and American democracy are as incompatible as Communism and Capitalism. In America where man's inalienable rights include freedom to live according to the dictates of his own conscience and where free men look with fear upon any debilitating system of authoritarian control, I do not see how Roman Catholicism can be tolerated.

"'It has wrecked my home, which to me is more sacred than any ecclesiastical institution; it has wrecked my fraternity; and it is wrecking the community of America. I am convinced, therefore, that this monstrous ecclesiastical octopus which has left a trail of ignorance, corruption, murder and war must be . . . destroyed.'"

What was Kraft's "advice" to this strangely irrational and distorted mind? Hiding behind a facade of objectivity and detached casualness Kraft reports what he told his student.

" . . . If you think that the Roman Catholic church is mustering a majority of votes to obtain special privileges in this country, and if you would like to help defeat these persistent aspirations, there is something you can and must do.

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Continued from page 250

self and the instructor. Each sentence occasions an unsolicited comment from the floor before the poor priest can open his mouth for his next assertion.

"I can't believe that . . . perfectly ridiculous . . . Well, now, as I see it . . . My son took Comparative Religion at college and he says purgatory was invented in the third century because you priests needed the money. . ."

Another person thumbs his Bible all through the hour.

"It says here in Chapter One that God first made man a living soul before He made Adam and Eve in Chapter Two. If you don't admit that, you have to say that Cain married his own sister. That's immoral and repugnant. Common sense would tell you Cain married a descendent of that first living soul."

"Speaking of purgatory, I hope you're not going to cite from that apocryphal Book of Macchabees. I believe even you folks call it deutero-canonical," etc.

They took us at our word. We told them they could learn about the Church—wouldn't have to join it. So there they are, with all their prejudices, determined to convert us and show us where we're wrong, thereby scandalizing the innocent and filling their minds with a lot of nonsense that would otherwise never have occurred to them.

What's a fellow going to do?—call the police?

On the Spiritual Side

BOTH of your editors had the privilege of living in community with Father Frank Havey, a Sulpician who died some time ago, full of years and honors. In our day, he was spiritual director of what was then the Sulpician Seminary at the Catholic University. Father Havey was always available for direction or confession, and every Monday evening he would give us a half hour's spiritual conference. They were priceless.

A Hartford priest, Father Havey had had experience in the parish ministry. This he compounded with rare insight, deep spirituality, and decades of experience in directing seminarians and counseling his alumni.

One could scarcely believe that

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Father Havey ever consciously wrote for publication. He was too modest for that. But he did prepare his talks with exquisite care, and these notes—"literary remains," as they used to call them—are being sifted and, little by little, put into print by his many devoted friends.

We were especially helped and edified by a recent issue, his "Retreat Companion for Priests," available at the Book Store of St. Mary's Seminary, Baltimore 10. It is only a little book, selling at $1.25. But take our word for it and give it a reading. You won't be sorry!

A Priest's Litany

ONE of our readers submits the following, quoted from Frank Sheed's "Mary Book," and originally written by the Abbe Henri Godin. We thought it well worth reading—even re-reading:

From becoming a bourgeois priest, deliver me, Mary.

From forgetting that I am poor, that I have always been poor;

From forgetting those who suffer;

From spiritual selfishness;

From the ecclesiastical spirit;

From having no sickness to suffer from, no grief, no disappointments.

From seeing all the difficulties when undertaking any work;

From getting used to my Mass, to Jesus my God in the host;

From getting stale in my ideals as priest;

From professionalism;

From lack of confidence in you, deliver me, Mary

From forgetting to think, to speak of you;

OVER THE TOP!

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Above all—above all from not growing in your love;

Deliver me from my laziness, my incapacity (anyhow a little);

Mother, deliver me from man;

From pleasure;

From forgetting my working, suffering brothers;

From loving my family less;

From not remaining a poor little religious;

From despising the details of your service;

From scandalizing anyone, however slightly.

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"It seems," the pastor comments, "that we have not made ourselves too clear!"

The Breviary

DID you know that the diocesan clergy of the Greek Rite are not bound to the daily recitation of the Office? A good friend, a priest of that rite, tells us that with them it has remained almost a strictly monastic function. Their Office is terrifically bulky, he says. Ours is streamlined by comparison.

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Correspondence

The 'Kenney Caravan'

Editor:

IN the thirteen years since my ordination, I have never been assigned to parish work, so I can claim no first-hand knowledge of its problems. I have been sent out occasionally for week-end assistance in parishes, however, with the usual Saturday night stint of confessions. But it was usually after putting out the lights in church and returning to the rectory that I heard the more revealing stories, even though they were not told to me **in ordine ad absolutionem.**

Judging only from this personal experience, it seems to me that the California priest's remarks in his letter that you printed as a "Protest" in the correspondence columns of your February number represent the considered opinion of the majority of our clergy. I might add that this seems to be true of the religious as well as the diocesan clergy. I think it no exaggeration to say that most of us priests regard the "pious revolution" as just a lot of "Catholic Yaktion."

Since I have started this letter on a very personal note, I hope you will bear with me if I proceed to draw again upon my own experience for two additional observations. The first is the simple one that it must be admitted that some priests, who have the knack of using the group-action technique,

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can achieve results by this means that could not be accomplished in any other way. I witnessed one example of this in the solving of a disciplinary difficulty in our seminary here, and a similar case in our day school.

My second personal observation is more complex as it covers my attendance at "The Priest's Workshop" when the "Kenney Caravan" stopped at Mt. Angel last fall and when some very apostolic young laymen and women expounded their ideas to the assembled clergy, representing most of the dioceses of our Pacific Northwest. I think that those who were present will agree that far more of the criticism of accepted methods in parochial work came from the priests themselves than from the lay delegates. Also, that when it came to people giving other people "a bad time" during discussion periods, we priests did not outshine our lay delegates in meekness.

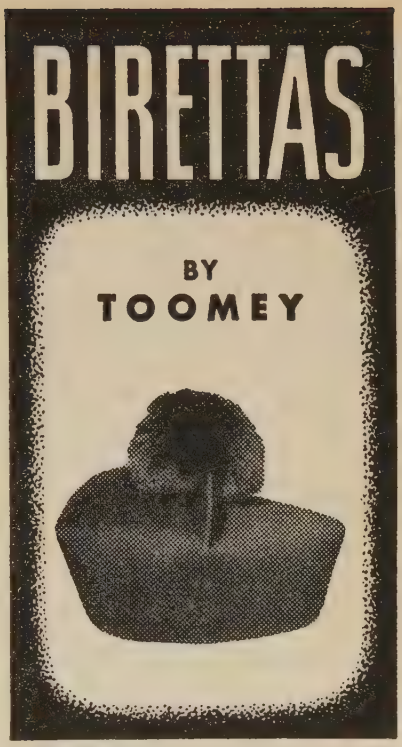
How "Revolutionary"?

But to the point. How "revolutionary" was the "problem-approach"? It was suggested:

1) that the priest by consulting with a team of lay parishioners could arrive at a more honest evaluation of the existing obstacles to a healthy Catholic life in his parish;

2) that the priest by working with a team of lay parishioners who are fired with more than ordinary zeal can influence more people to imitation and emulation than he can merely by his personal good example as a zealous priest;

3) that the lay apostle, helped



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by others, can be of invaluable assistance to his pastor in bringing Christian principles to bear in his everyday environment . . . This three-fold practical approach, I think, if brought to bear locally, would add flesh and sinew to the literally hundreds of societies and organizations affiliated with the National Council of Catholic Men and the National Council of Catholic Women, thus increasing the vigor of these coordinating units.

At Mt. Angel, Father Kenney did not indicate that priests were to abandon or neglect such accepted methods as "pushing doorbells." The question he always seemed to pose was, "Is this enough?" The main idea seemed to be that there are so many things the parishioner feels that the priest just cannot understand, and for that very reason the lay-Catholic is predisposed to discount priestly advice and suggestions. Some examples offered were the chronic economic insecurity of young families and the amoral attitude so prevalent, whereby physical well-being is pursued without regard for the precepts of spiritual authority. Even a very good priest's assurances and personal example may perhaps fall short in influencing people faced with such problems.

If I were ever to be assigned to parish work myself, I honestly think I would try to increase the effectiveness of my personal efforts by working through Catholic Action groups as suggested

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by "The Priest's Workshop." I am not denying the possibility or even the probability in my own case, of failure. But I think it would be worth a try.

Sincerely yours in Christ,
Thomas Brockhaus, O.S.B.
Mt. Angel Abbey
St. Benedict, Oregon

Editor:

THE letter to the Editor from the anonymous Californian (February, 1952) questions the "problem-approach" as "revolutionary." What the "problem-approach" calls for is more than an intensification of "the good old reliable and time-honored parochial visitation." "Know your people" is still a valid principle of parochial operation, but the end result must give us a laity who are apostolically formed and organized to come to grips with the problems of today. The latter we do not have and it is this specifically "revolutionary" characteristic to which the "Kenney Caravan" would lead.

Sincerely yours,
Dennis J. Geaney, O.S.A.
St. Thomas High School
Rockford, Illinois

Editor:

THE unnamed critic from California of the article on "The Priest's Workshop" is very right when he says that "Know your people" is the basic premise of a pastor's edifice of Catholic Action. In fact, it is a basic premise of the whole ministry which the priest must exercise outside the precincts of the parish church: "**suas oves congnoscere et errantes prudenter corrigere** (Canon 467 §1).

The same critic is less than right

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Correspondence

when he makes parochial visitation a means to the building of an edifice of Catholic Action. It seems almost pedantic to insist that Catholic Action is the laity's participation in the ministry, or the hierarchy's apostolate. Therefore the priest's visitation of his parishioners (necessary as it is) is not Catholic Action nor is it a means to it. But the "problem-approach" is a means, and a singularly effective one, of training and making the laity to be apostolic.

Having participated in one of the Workshops, as I understand it the "Kenney Caravan" circled the country to awaken parish priests to the advantages and even the primacy of the "problem-approach" in lay organizations and action. As parochial visitation is the priest's way of knowing the full extent of his ministry, the "problem-approach" is a way for the layman to know the extent of his responsibilities. One does not negate the other. Since the joint ministry of priest and layman is needed in every parish, a distinctive method for each should come as no surprise. The priest will have no reason to be less a priest because the layman is exercising his rightful role in the Church.

Sincerely yours in Christ,
Francis B. Donnelly

Other Victims

Editor:

REGARDING the item of "Let Priests Beware" in your March issue:

This matter was turned over to the district attorney's office of Manhattan, New York, shortly before Christmas on receipt of one of those unordered packages by the

undersigned. I don't know what was done, but I had a kind acknowledgment. The deal on the part of the shipper was pretty slick; the glasses weren't worth $2.00. But "the boys" do go for such things—especially in the Christmas-Easter rushes, and the racketeers know that.

In case you mention this, no publicity for me, please.

Sincerely,
Reader

National Parishes Again

Editor:

I WAS much interested in reading in the correspondence section of your February, 1952, issue, the letter of "Anonymous" on "National Parishes." It brings to the fore a rather disturbing question which to my mind seems to cry for an answer.

Why, indeed, should American-born pastors of so-called National Parishes be penalized for their ability to carry on their ministry in an added language besides English? "Anonymous" seems to be stating a rather indisputable fact when he asks, "Are not most of the so-called territorial parishes, logically speaking, national parishes? Were they not founded by Irish pastors (God bless them!) for Irish people (God bless them!)?" Some of these parishes are still being pastored by Irish-born pastors while their so-called National

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neighbor may be native American born, able to handle the English language with at least equal facility.

While I can readily see some difficulties in the way of settling parish boundaries in some of these cases, yet it seems to me in many instances this could, with a little good will on both sides, be readily accomplished. Draw a reasonable boundary line. If there should thereafter be in either territory some parishioners who would not readily be willing to consent to the new set-up for sentimental or other reasons, let the two pastors concerned each be broad-minded enough to give special permission to such to remain affiliated with the old parish as long as they wish. I feel that in time this circumstance will disappear of itself. Most people today go to the nearest Catholic church—are unwilling to pass up one church on their way to another.

They Ask "Why?"

I ask further what is the National pastor to do when (at least in the big cities) almost every day newcomers in the neighborhood call and wish to register in his parish? The language used there is English. To tell them that they cannot register there but must go to the next territorial parish will hardly satisfy them. "Why?" they will ask, and all the canonical arguments about the difference (on paper) between the two will only leave them confused as to the universality of the Church. The result will often be that these newcomers will attend the so-called

National Parish without being registered parishioners thereof, all the wishful thinking of the territorial pastor to the contrary notwithstanding.

The writer happens to be a native American pastor of one of those National Parishes. His parish was in truth a National Parish some thirty years ago. English has been the language in use during these many years and to a great extent for years previously. Were he to attempt to preach in the National language today, he ventures to say that not 200 of the 4,000 attendants would be able to understand him. Again, if all the "non-conformists" who attend were told today that they can no longer be members of this parish, the result might well be slightly revolutionary.

The writer further recognizes full well that the settlement of the problem rightly belongs to the Bishop and may even demand direction from Rome, but feels that a discussion of the question in the light of present-day realities can do no harm.

Sacerdos Americanus

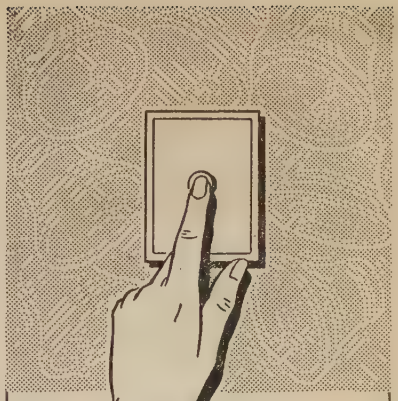
Chicago

Door-to-Door Visitation

Editor, **Our Sunday Visitor:**

IF you want to convert the churchless millions of our land to the Catholic Church, you will have to do something about getting the priests to come out of their rectory and visit the people and especially to call at the homes of non-church-going people.

I have been a housewife and mother for 19 years. Only twice in



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Correspondence

that time has a priest appeared at my door. But twice in the last two years a Protestant minister has called to ask if we went to any church and, if not, would we come to his.

We need priests who will wear out some shoe leather in calling at the homes of the churchless people and of the fallen-aways. Otherwise, the leakage will become larger and larger and the convert movement will bog down in failure if priests do not take the lead in the door-to-door apostolate.

Sincerely yours,
Mary G. Hill

Plea From India

Editor:

WE are greatly indebted to you for your kindly publishing our appeal for old Breviaries. We have since received a number of them. Very many thanks for same.

You were intending to publish also our request for old copies of The Priest. You told us to inform you whether we received some or not and that you will arrange to help us in this line.

We have not received any, except two of July and August, 1951. Could you kindly see your way to send us regularly this interesting and instructive magazine. It gives much food for thought to our priests and clerics in their period of formation here.

May I humbly request you to add a line about our need for some theological books down here. Many of your priest-readers will be anxious to dispose of their theological books to some seminary or house of formation where they will be of some use.

Kindly direct them to us. Even

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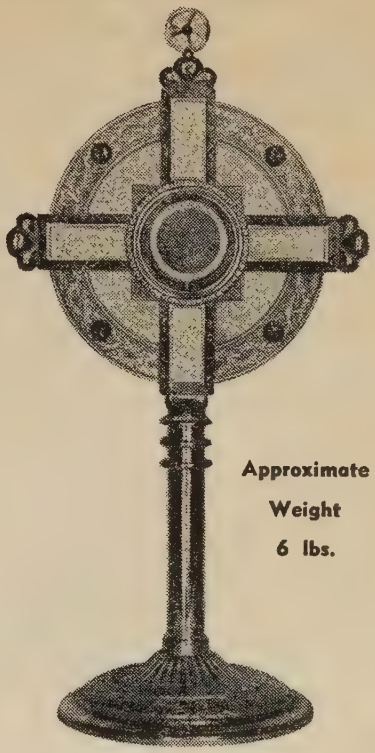

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books which are old and soiled we shall accept.

Mass intentions could be of very great help to us. We have so few here.

Thanks,
C. Mauri, Rector
"The Retreat"
Yercaud, Salem District
South India

Destroyed by American Bombs

Editor:

NINE thousand Catholics — and I am the only priest here! I have to build a church. The pre-war structures, monumental old Spanish church and rectory, have been completely burned to the ground by war action. Our claim to the United States War Damage Commission was $40,000 — far below the actual value of the property — but the Commission would acknowledge and pay only $3,500. With that I am to build a new, spacious, be it modest church. Impossible, of course; but we have started, and after completing the sanctuary, will add span by span as help comes in.

Now, then, dear fellow-priests in the United States, please come to my aid by your kind donations, be they great or small. I know too well that all of you have to build your own churches and keep things humming at home. But please remember that we, your brothers out here, have next to nothing, and yet we can do so much with little. If only every priest in happy America were to send a dollar, how soon I could have a fairly good and modest church for my 9,000 Catholics!

Dear Father, please excuse my

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knocking at your door, but then I only do so for the love of Our Lord. Do not, please, turn me away unaided.

Sincerely,
Charles Schreiner, M.H.M.
San Miguel
Prov. Iloilo
Philippines

Bless Julie!

Editor:

OBLIGED by circumstances to absent myself from my parish for two years, I write to say how much diversion I get from the humorous cartoon "Julie." Please don't banish her from the pages of **The Priest**. She gives all of us a lift, including the housekeeper. My own, inclined to the parsimonious side, profited by the last recent numbers. Do keep her on, even though a few subscribers may be a bit "sour-puss." In our drab lives, don't we of the clergy need a bit of humor and comedy? I say, bless "Julie," and the Rev. Editor of **The Priest**.

Fraternally in Christ,
Pastor
St. Petersburg

Carmelites Need Books

Editor:

FONDLY hoping to find the sympathy of your Reverend subscribers may I expose the following on behalf of a Missionary Institute—the Missionary Branch of the Carmelite Order in India.

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Back Cover

Correspondence

erence, and sermon. Even the libraries of our Novitiate and Scholasticate are very poor. Could any of our confreres come to our help? We shall be quite satisfied with used books. Would they at least remember us when they desire to dispose of their old books to find room for new ones?

They may be assured of our ever grateful prayers.

Yours fraternally,
Fr. Peter, O.C.D.M.
Secretary General
Carmelite Monastery
Manjummel, Udyogmandal
S. India

'From the Bible'

Editor:

MAY I offer a suggestion to help counteract the charge leveled at us by Catholic and non-Catholic alike that we minimize the teaching of Sacred Scripture or the Holy Bible.

Several years ago, we instituted in our parochial schools the reading from the Holy Bible before catechism classes, Bible history, or religion classes.

After reading the article "Two New Series" in your November issue, we instituted in our parish church on Sundays this introduction to the reading of the day's Epistle and Gospel:

"Today's Epistle from the Bible is that of St. Paul . . . "

"Today's Gospel from the Bible is that of St. John . . . "

However one might care to word that introduction, it seems to me that the phrase "from the Bible" would be the punch-line.

Respectfully,
Reader
Cleveland

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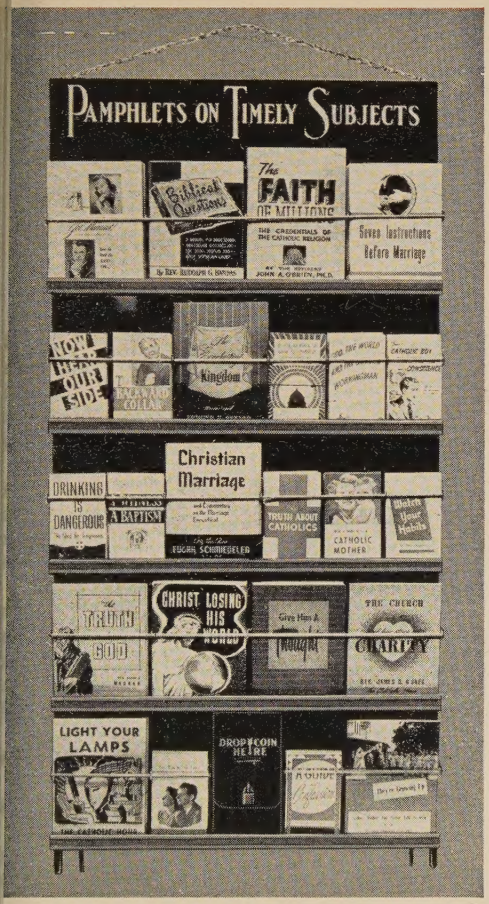

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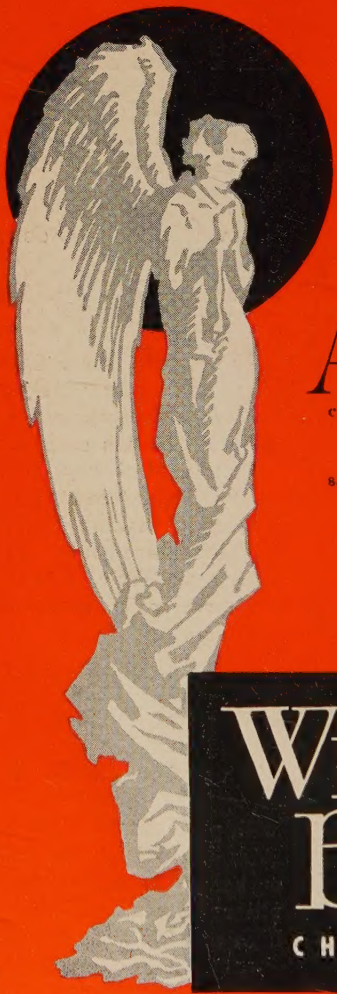

And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive.

Luke 24:23

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